THE PILGRIMS PROGRESS Plate

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THE PILGRIM's PROGRESS FROM THIS WORLD, TO THAT WHICH IS TO COME.

THE SECOND PART.

DELIVERED under the SIMILITUDE OF A

DREAM:

WHEREIN IS SET FORTH,

The MANNER of the SETTING OUT of CHRISTIAN's Wife and Children; their Dangerous JOURNEY, and Safe ARRIVAL at the DESIRED COUNTRY.

By JOHN BUNYAN.

The TWENTY-EIGHTH EDITION,
With the Addition of Five Cuts.

LICENSED and ENTERED according to ORDER.

I have used Similitudes, Hosea xii. 10.

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BRITISH MUSEUM

THE AUTHOR's WAY OF SENDING FORTH HIS SECOND PART OF THE PILGRIM.

GO now, my little BOOK, *to every Place*
Where my First Pilgrim *has but ſhewn his Face:*
Call at their Doors: If any ſay, Who's There?
Then anſwer thou, Chriſtiana is here.
If they bid thee Come in, *then enter thou,*
With all thy Boys, and thou knoweſt how;
Tell who they are, alſo from whence they came;
Perhaps they know them by their Looks, or Name:
But if they ſhould not, aſk them yet again,
If formerly they did not entertain
One Chriſtian, *a* Pilgrim? *If they ſay*
They did, and were delighted in his Way,
Then let them know that theſe related were
Unto him; yea, his Wife and Children dear.
Tell them, that they have left their Houſe and Home,
Are turned Pilgrims, *ſeek a World to come:*
That they have met with Hardſhips *in the Way,*
That they do meet with Troubles *Night and Day:*

That they have trod on Serpents, fought with Devils,
Have also overcome as many Evils;
Yea, tell them also of the next, who have
Of Love to Pilgrimage, *been stout and brave*
Defenders of that Way, and how they still
Refuse the World to do their Father's Will.
Go tell them also of those dainty Things,
That Pilgrimage *unto the* Pilgrims *brings:*
Let them acquainted be too, how they are
Beloved of their King under his Care;
What goodly Mansions he for them provides,
Tho' they meet with rough Winds and swelling Tides;
How brave a Calm they will enjoy at last,
Who to the Lord, and by his Ways hold fast.
Perhaps with Heart and Hand they will embrace
Thee, as they did my Firstling, *and will grace*
Thee, as they did my Fellows, with good Chear and Fare
As shew well, they of Pilgrims *Lovers are.*

1. *OBJECTION.*

But how, if they will not believe of me,
That I am truly thine; 'Cause some there be
That counterfeit the *Pilgrim*, and his Name;
Seek, by Disguise, to seem the very same,
And by that Means have wrought themselves into
The Hands, and Houses of I know not who?

ANSWER.

'Tis true, some have of late to counterfeit
My *Pilgrim*, to their own, my Title set;
Yea, others, half my Name and Title too,
Have stitched to their Books to make them do,
But yet, they by their Features do declare
Themselves not mine to be, whose e'er they are.
If such thou meetest with, thine only Way,
Before them all, is to *Say out thy Say*

In

In thine own Native Language, which no Man
Now useth, nor with Ease dissemble can:
If after all, they still of you should doubt,
Thinking that you like *Gypsies* go about,
In naughty wise, the Country to defile,
Or that you seek good People to beguile
With Things unwarrantable; then send for me,
And I will testify you *Pilgrims* be;
Yea, I will testify that only you
My *Pilgrims* are, and that alone will do.

2. OBJECTION.

But yet, perhaps, I may enquire for him,
Of those that wish him damned Life and Limb:
What shall I do, when I at such a Door,
For *Pilgrims* ask, and they shall rage the more?

ANSWER.

Fright not thyself, my Book, for such *Bugbears*
Are nothing else but Ground for groundless Fears:
My *Pilgrim's* Book has travell'd Sea and Land,
Yet could I never come to understand
That it was slighted, or turn'd out of Door,
By any Kingdom, were they rich or poor.
In *France* and *Flanders*, where Men kill each other,
My *Pilgrim* is esteem'd a Friend and Brother.
In *Holland* too, 'tis said, as I am told,
My *Pilgrim* is with some, worth more than Gold.
Highlanders and *Wild-Irish* can agree
My *Pilgrim* should familiar with them be.
'Tis in *New-England* under such Advance,
Receives there so much loving Countenance,
As to be trimm'd, new cloath'd, and deck'd with Gems,
That it might shew its Features and its Limbs.

Yet more; ſo commonly doth my *Pilgrim* walk,
That of Him Thouſands daily ſing and talk.
If you draw near Home, it will then appear,
My *Pilgrim* knows no Ground of Shame or Fear;
City and Country will him entertain
With *Welcome, Pilgrim*; yea, they can't refrain
From ſmiling, if my *Pilgrim* be but by,
Or ſhews his Head in any Company.
Brave Gallants do my *Pilgrim* hug and love,
Eſteem it much, yea, value it above
Things of a greater Bulk; yea, with Delight,
Say, my *Lark's Leg* is better than a *Kite*.
Young Ladies alſo, Gentlewomen too,
Do no ſmall Kindneſs to my *Pilgrim* ſhew;
Their Cabinets, their Boſoms, and their Hearts,
My *Pilgrim* has, 'cauſe he to them imparts
His pretty Riddles, in ſuch wholeſome Strains,
As yield them Profit double to the Pains
Of Reading; yea, I think I may be bold
To ſay, ſome prize it far above their Gold.
The very Children that do walk the Street,
If they do but my Holy *Pilgrim* meet,
Salute him will, they wiſh him well; and ſay,
He is the only *Stripling* of the Day.
They that have never ſeen him yet, admire
What they have heard of him, and much deſire
To have his Company, and hear him tell
Thoſe *Pilgrim-Stories*, which he knows ſo well.
Yea, ſome that did not love him at the firſt,
But call'd him *Fool* and *Noddy*, ſay, they muſt,
Now they have ſeen and heard him too, commend,
And to thoſe whom they love they do him ſend.
Wherefore, my *Second Part*, thou need'ſt not be
Afraid to ſhew thy Head; none can hurt Thee
That wiſh but well to him that went before,
Becauſe thou comeſt after with a ſecond Store

Of Things as good, as rich, as profitable,
For Young, for Old, for Stagg'ring, and for Stable.

3. OBJECTION.

But some there be that say, He laughs too loud:
And some do say, His Head is in a Cloud.
Some say, His Words and Stories are so dark,
They know not how by them to find his Mark.

ANSWER.

One may (I think) say both his Laughs and Cries,
May well be gues'd at by his wat'ry Eyes.
Some Things are of that Nature, as to make
One's Fancy checkle, while his heart doth ach.
When *Jacob* saw his *Rachel* with her Sheep,
He did at the same Time both kiss and weep.
Whereas some say, a Cloud is in his Head,
That doth but shew his Wisdom's covered
With his own Mantle, and to stir the Mind
To search well after what it fain would find.
Things that seem to be hid in Words obscure,
Do but the Godly Mind the more allure
To study what these Sayings should contain,
That speak to us in such a cloudy Strain.
I also know, a dark *Similitude*
Will on the curious Fancy more intrudes
And will stick faster in the Heart and Head,
Than Things from *Similies* are borrowed.
Wherefore, my *Book*, let no Discouragement
Hinder thy Travels; behold, thou art sent
To Friends, not Foes, to Friends that will give Place
To thee, thy *Pilgrims*, and thy Word embrace.
Besides, what my *First Pilgrim* left concealed,
Thou, my brave *Second Pilgrim*, hast revealed;

What *Chriſtian* left lock'd up, and went his Way,
Sweet *Chriſtiana* opens with the Key.

4. *OBJECTION.*

But ſome like not the Method of your *Firſt*;
Romance they count it, throw't away like Duſt!
If I ſhould meet with ſuch, what ſhall I ſay?
Muſt I ſlight them as they ſlight me, or Nay.

ANSWER.

My *Chriſtiana*, If with ſuch you meet,
By all Means, in all Loving-wiſe them greet;
Render them not Reviling for Revile;
But if they frown, I prithee on them ſmile:
Perhaps, 'tis Nature, or ſome ill Report,
Has made them thus deſpiſe, or thus retort.
Some love no Fiſh, ſome love no Cheeſe, and ſome
Love not their Friends, nor their own Houſe or Home.
Some ſtart at Pig, ſlight Chicken, love not Fowl
More than they love a Cuckow or an Owl;
Leave ſuch, my *Chriſtiana*, to their Choice,
And ſeek thoſe, who to find thee will rejoice.
By no Means ſtrive, but in all humble wiſe,
Preſent thee to them in my Pilgrim's Guiſe.
Go then, my little Book, and ſhew to all
That entertain, and bid thee Welcome ſhall,
What thou ſhalt keep cloſe ſhut up from the reſt,
And wiſh what thou ſhalt ſhew them may be bleſt
To them for Good, and make them chuſe to be
Pilgrims, by better far than thee and me.
Go then, I ſay, tell all Men who thou art,
Say, I am *Chriſtiana*, and my Part
Is now with my four Sons, to tell you what
It is for Men to take a Pilgrim's Lot.

Go

Go alſo, tell them who, and what they be,
That now do go on Pilgrimage with thee;
Say, Here's my Neighbour *Mercy*, ſhe is one
That has long ſince a Pilgrim with me gone:
Come, ſee her in her Virgin Face, and learn
'Twixt idle Ones and Pilgrims to diſcern:
Yea, let young Damſels learn of her to prize
The World that is to come in any wiſe.
When little ſtrippling Maidens follow God,
And leave all doating Sinners to his Rod;
'Tis like thoſe Days wherein the young Ones cry'd
Hoſannah, whom the old Ones did deride.
Next tell them of Old *Honeſt*, whom you found
With his white Hairs treading the Pilgrim Ground;
Yea, tell them how plain-hearted this Man was,
How after his good LORD he bore the Croſs:
Perhaps with ſome grey Head this may prevail
With CHRIST to fall in Love, and Sin bewail.
Tell them alſo how Maſter *Fearing* went
On Pilgrimage, and how the Time he ſpent
In Solitarineſs, with Fears and Cries,
And how at laſt he won the joyful Prize.
He was a good Man, tho' much down in Spirit;
He is a good Man, and doth Life inherit.
Tell them of Maſter *Feeble-mind* alſo,
Who not before, but ſtill behind would go;
Shew alſo, how he had like to have been ſlain,
And how one *Great-heart* did his Life regain.
This Man was true of Heart, tho' weak in Grace,
One might True Godlineſs read in his Face.
Then tell them of Maſter *Ready-to-halt*,
A Man with Crutches, but without much Fault:
Tell them how Maſter *Feeble mind* and he
Did love, and in Opinion much agree;
And let all know, tho' Weakneſs was his Chance,
Yet ſometimes one would ſing, the other dance.

Forget not Maſter *Valiant-for-the-Truth*,
That Man of Courage, tho' a very Youth.
Tell every one his Spirit was ſo ſtout,
No Man could ever make him Face about;
And how *Great-heart* and he could not forbear,
But put down *Doubting-Caſtle*, ſlew *Deſpair*.
Overlook not Maſter *Deſpondency*,
Nor *Much-afraid*, his Daughter, tho' they lie
Under ſuch Mantles, as may make them look
(With ſome) as if their God had them forſook.
They ſoftly went, but ſure; and at the End,
Found that the Lord of *Pilgrims* was their Friend.
When thou haſt told the World of all theſe Things,
Then turn about, my Book, and touch theſe Strings,
Which, if but touched, will ſuch Muſic make,
They'll make a Cripple dance, a Giant quake.
The *Riddles* that lie couch'd within thy Breaſt,
Freely propound, expound, and for the reſt
Of my myſterious Lines, let them remain
For all thoſe nimble Fancies who ſhall them gain.
Now may this little Book a Bleſſing be,
To thoſe that love this little Book and me;
And may its Buyer have no Cauſe to ſay,
His Money is but loſt or thrown away.
Yea, may this *Second Pilgrim* yield all that
As may with every one's good Fancy ſuit;
And may it ſome perſuade that go aſtray,
To turn their Foot and Heart to the right Way.

Is the hearty Prayer of,

The AUTHOR,

JOHN BUNYAN.

THE PILGRIM's PROGRESS IN THE SIMILITUDE OF A DREAM.

THE SECOND PART.

COURTEOUS Companions: Some Time ſince to tell you my DREAM that I had of *Chriſtian* the Pilgrim, and of his dangerous Journey towards the Cœleſtial Country, was pleaſant to me, was profitable to you. I told you then alſo, what I ſaw concerning his Wife and Children, and how unwilling they were to go with him on *Pilgrimage*; inſomuch that he was forced to go on in his *Progreſs* without them; for he durſt not run the Danger of that Deſtruction which he feared would come by ſtaying with them in the City of *Deſtruction*. Wherefore, as I then ſhewed you, he left them and departed.

Now, it hath ſo happened, through the Multiplicity of Buſineſs, that I have been much hindred and kept back from my wonted Travels into thoſe Parts where he went, and ſo could not, till now, obtain an Opportunity to make further Enquiry after whom he left behind, and that I might give you an Account of them. But having had ſome Concerns that Way of late,

late, I went down again thitherward. Now having taken up my Lodging in a Wood about a Mile off the Place, as I ſlept I dreamed again.

And as I was in my Dream, behold an aged Gentleman came by where I lay; and becauſe he was to go ſome Part of the Way that I was travelling, me thought I got up and went with him. So as we walked, and as Travellers uſually do, I was as i we fell into a Diſcourſe, and our Talk happened to be about *Chriſtian* and his Travels: For thus I began with the Old Man:

Sir, ſaid I, What Town is that there below, that lieth on the left Hand of the Way?

Then ſaid Mr. *Sagacity* (for that was his Name) it is the City of *Deſtruction*, a populous Place, but poſſeſſed with a very ill-conditioned and idle Sort of People.

I thought that was that City, quoth I: I went once myſelf through that Town; and therefore I know that the Report you give of it is true.

Sag. Too true; I wiſh I could ſpeak Truth in ſpeaking better of them that dwell therein.

Well, Sir, quoth I, then I perceive you to be a well-meaning Man, and one that takes Pleaſure to hear tell of that which is good: Pray did you never hear what happened to a Man ſome Time ago in this Town (whoſe Name was *Chriſtian*) that went on Pilgrimage up towards the higher Regions.

Sag. Heard of him! Aye! And alſo heard of the Moleſtations, Troubles, Wars, Captivities, Cries, Groans, Frights, and Fears that he met with, and had in his Journey; and beſides, I muſt tell you, all our Country rings of him; there are but few Houſes that have heard of his Doings, but have ſought after, and got Records of his Pilgrimage; yea, I think, I may well ſay, that his hazardous Journey has got many

many Well-wishers to his Ways: For tho' when he was here, he was *Fool* in every Man's Mouth, yet now he is gone, he is highly commended of all. For it is said, he lives bravely where he is: Yea, many of them that are resolved never to run his Hazards, yet have their Mouths water at his Gains.

Christians *are well spoken of* when gone, *though called* Fools *while they are here.*

They may, quoth I, well think, if they think any Thing that is true, that he liveth well where he is, for now he lives at, and in, the Fountain of Life, and has what he has without Labour and Sorrow! for there is no Grief mixed therewith.

Sag. Talk! The People talk strangely about him: Some say that he now *walks in white*, that he has a Chain of Gold about his Neck, that he has a Crown of Gold beset with Pearls upon his Head: Others say, That the shining Ones that sometimes shewed themselves to him in his Journey, are become his Companions, and that he is familiar with them in the Place where he is, as here one Neighbour is with another. Besides, it is confidently affirmed concerning him, that the King of the Place where he is has bestowed upon him already, a very rich and pleasant Dwelling at Court, and that he every Day eateth and drinketh, and walketh and talketh with him, and receiveth the Smiles and Favours of him that is Judge of all there. Moreover, it is expected of some, that his Prince, the Lord of that Country, will shortly come into these Parts, and will know the Reason, if they can give any, why his Neighbours set so little by him, and had him so much in Derision, when they perceived that he would be a Pilgrim.

Rev. iii. 4, chap. vi. 11.

Zech. iii. 7. *Luke* xiv.

Jud. xiv. 15.

* Christian's *King will take* Christian's *Part.*

* For they say, That now he is so in the Affection of his Prince, and that his Sovereign is so much concerned with the Indignities that were cast upon *Christian*, when he became a Pilgrim, that he will look upon all as if done to himself; and no Marvel, for it was for the Love he had for his Prince, that he ventured as he did.

Luke x. 16. Rev. xiv. 13. Psa. cxxvi. 5, 6.

I dare say *(quoth I)* I am glad on it, I am glad for the poor Man's Sake, for now he has Rest from his Labour, and for that he now reaps the Benefit of his Tears with Joy; and for that he is got beyond the Gunshot of his Enemies, and is out of the Reach of them that hate him. I also am glad that a Rumour of those Things is noised abroad in this Country; who can tell but that it may work some good Effect on some that are left behind. But, pray, Sir, while it is fresh in my Mind, Do you hear any Thing of his Wife and Children? Poor Hearts, I wonder in my Mind what they will do!

† *Good Tidings of* Christian's *Wife and Children.*

Sag. Who! *Christiana*, and her Sons. † They are likely to do as well as did *Christian* himself; for though they all played the Fool at first, and would by no Means be persuaded by either the Tears or Intreaties of *Christian*, yet Second Thoughts have wrought wonderfully with them, so they have packed up, and are also gone after him.

Better and better, *(quoth I)* But what, Wife and Children and all!

Sag. It is true, I can give you an Account of the Matter, for I was upon the Spot at the Instant, and was thoroughly acquainted with the whole Affair.

Then said I, may a Man

Sag. You need not fear to affirm it. I mean, that they are all gone on Pilgrimage, both the good Woman and her four Boys. And being we are, as I perceive, going some considerable Way together, I will give you an Account of the whole Matter.

This *Christiana* (for that was her Name) from the Day that she with her Children betook themselves to a Pilgrim's Life, after her Husband was gone *over the River*, and she could hear of him no more: Her Thoughts began to work in her Mind, *First*, For that she had lost her Husband, and for that the loving Bond of that Relation was utterly broken betwixt them. For you know, said he to me, Nature can do no less but entertain the Living with many a heavy Thought in the Remembrance of the Loss of loving Relations. This Thought of her Husband did cost her many a Tear; but this was not all, for *Christiana* did also begin to consider with herself, whether her unbecoming Behaviour towards her Husband, was not one Cause that she saw him no more, and that in such Sort he was taken away from her. And upon this came into her Mind by Swarms, all her unkind, unnatural, and ungodly Carriage to her dear Friend; which also clogged her Conscience, and did load her with Guilt. She was moreover much broken with her calling to Remembrance the restless Groans, and brinish Tears, and self bemoaning of her Husband, and how she did harden her Heart against all his Entreaties, and loving Persuasions (of her and his Sons) to go with him; yea, there was not any Thing that *Christian* either said to her, or did before her, all the while that his Burthen did hang upon his Back, but it returned upon her like

1 *Part.* p. 175.

Mark this, you that are churlish to your godly Relations.

1 *Part*, *p.* 2, 3. like a Flash of Lightning, and rent the Caul of her Heart in sunder; especially that bitter Outcry of his, *What shall I do to be saved!* did ring in her Ears most dolefully.

Then said she to her Sons, Children, We are all undone. I have sinned away your Father, and he is gone; he would have had us with him, but I would not go myself; I have also hindered you of Life. With that the Boys fell into Tears, and cried to go after their Father. *Oh!* said *Christiana*, that it had been our Lots to go along with him, then had it fared well with us, beyond what it is like to be now. For tho' I formerly foolishly imagined concerning the Troubles of your Father, that they proceeded of a foolish Fancy that he had, or for that he was over-run with melancholy Humours, yet now it will not out of my Mind, but that they sprung from another Cause, to wit, for that the Light of Life was given him; by the Help of which, as I perceive, he has escaped the Snares of Death. Then they all wept again, and cried out, *Oh, Woe worth the Day!*

- *James* i. 23. 24, 25.

The next Night *Christiana* had a Dream; and behold, she saw as if a broad Parchment was opened before her, in which was recorded the Sum of her Ways, and the Crimes she thought looked very *black upon her*. Then she cried out aloud in her Sleep, *Lord have Mercy upon me a Sinner*; and the little Children heard her.

Christiana's *Dream.*

Lukexviii. 13

After this, she thought she saw two very ill-favoured Ones standing by her Bed-side, and saying, * *What shall we do with this Woman? For she cries out for Mercy waking and sleeping: if she is suffered to go on as she*

* *Mark this, this is the Quintessence of Hell.*

gins, *we ſhall loſe her, as we have done her Huſband.* Wherefore we muſt by ſome Way, ſeek to take her off from the Thoughts of what ſhe ſhall be hereafter, elſe all the World cannot help but ſhe will become a Pilgrim.

Now ſhe awoke in a great Sweat, alſo a Trembling was upon her; but after a while ſhe fell to ſleeping again.* And then ſhe thought ſhe ſaw *Chriſtian* her Huſband in a Place of Bliſs, among many *Immortals*, with an *Harp* in his Hand, ſtanding and playing upon it before one that ſat on the Throne, with a Rainbow about his Head. She alſo ſaw, as if he bowed his Head, with his Face towards the paved Work that was under his Prince's Feet, ſaying, *I heartily thank my Lord and King for bringing me to this Place.* Then ſhouted a Company of them that ſtood round, and harped with their *Harps*: But no Man living could tell what they ſaid, but *Chriſtian* and his Companions.

* *Help againſt Diſcouragement.*

Next Morning when ſhe was got up, had prayed to God, and talked to her Children a-while, one knocked hard at the Door; to whom ſhe ſpake out, ſaying, *If thou comeſt in God's Name, come in.* So he ſaid *Amen*; and opened the Door, and ſaluted her with, § *Peace on this Houſe.* To which when he had done, he ſaid, *Chriſtiana*, knoweſt thou wherefore I am come? Then ſhe bluſhed and trembled; alſo her Heart began to wax warm with Deſires to know from whence he came, and what his Errand was to her. So he ſaid unto her, My Name is *Secret*, I dwell with thoſe that are on High. It is talked of where I dwell, as if thou hadſt a Deſire

§ *Convictions ſeconded with freſh Tidings of God's Readineſs to pardon.*

fine to go thither: Alſo there is a Report, That thou art aware of the Evil thou haſt done to thy forme Huſband, in hardning thy Heart againſt his Way and of keeping of thoſe Babes in their Ignorance *Chriſtiana*, the Merciful One has ſent me to te thee, That he is a God ready to forgive, and tha he taketh Delight to multiply the Pardon of Of fences. He would have thee to know, That h inviteth thee to come into his Preſence, to his Ta ble, and that he will feed thee with the Fat of hi Houſe, and with the Heritage of *Jacob* thy Father There is *Chriſtian* thy Huſband, *that was*, wit Legions more his Companions, ever beholding tha Face that doth miniſter Life to the Beholders; an they will be glad when they hear the Sound of th Feet ſtep over thy Father's Threſhold.

Chriſtiana at this was greatly abaſhed in herſel and bowed her Head to the Ground. This *Viſio* proceeded, and ſaid, *Chriſtiana*, Here is a Letter fo thee, which I have brought from thy Huſband King; ſo ſhe took and opened it, and it ſmelt afte the Manner of the beſt Perfume, and alſo it was wri ten in Letters of Gold. The Con tents of the Letter was this: *Th the King would have her to do as did* Chriſtian *her Hu band, for that was the only Way to come to his City, a to dwell in his Preſence with Joy for ever.* At this t good Woman was quite overcome ſo ſhe cried out to the *Viſion*, *Sh will you carry me and my Children wi you, that we may alſo go and worſhip the King?*

Song 1. 2.

Chriſtiana *quite overcome.*

Then ſaid the Viſitor, *Chriſtian The Bitter is before the Sweet.* Tho muſt go through Troubles, as he d that went before thee to enter t

Farther Inſtructions to Chriſtiana.

Cœleſti

Celestial City. Wherefore I advise thee to do as did *Christian* thy Husband: Go to the Wicket-Gate under over the Plain, for that stands in the Head of the Way up which thou must go, and I wish thee all Good Speed. Also I advise thee, that thou put-est this Letter into thy Bosom, that thou read there-in to thyself, and to thy Children, until they have got it by Heart; for it is one of the Songs that thou must sing whilst thou art in this House of thy Pilgrimage: Also this thou must deliver in at the Gate. *Psal.* cxix. 55.

Now I saw in my Dream, that this Old Gen-tleman, as he told me this Story, did himself seem to be greatly affected therewith. So *Christiana* called her Sons together, and began thus to address herself unto them:

* My Sons, I have, as you may perceive, been of late under much exercise in my Soul, about the death of your Father; not for that I doubt at all of his Happiness; for I am satisfied now that he is well. I have also been much af-fected with the Thoughts of mine own Estate and yours, which I verily believe is by Nature miserable. My Carriage also to your Father in his Distress, is a great Load to my Conscience; for I hardned both my own Heart and yours against him, and refused to go with him on Pilgrimage.

* *Christiana prays well for her Journey.*

The Thoughts of these Things would now kill me outright, but that for a Dream which I had last night, and but that for the Encouragement this Stranger has given me this Morning. Come, my Children, let us pack up and be gone to the Gate, that leads to that Cœlestial Country, that we may see your Father, and be with him and his Compani-ons in Peace, according to the Laws of that Land.

Then

Then did her Children burſt into Tears, for Jo
that the Heart of their Mother was ſo inclined: S
the Viſitor bid them farewel: And they began t
prepare to ſet out for their Journey.

But while they were thus about to be gone, tw
of the Women that were *Chriſtiana*'s Neighbours
came up to her Houſe, and knocked at the Doo
To whom ſhe ſaid as before. * A
this the Women were ſtunned
for this Kind of Language the
uſed not to hear, or to perceive t
drop from the Lips of *Chriſtiana*
Yet they came in: But behold
they found the good Woman preparing to be gon
from her Houſe.

Chriſtiana's own Language ſtuns her own Acquaintance.

So they began, and ſaid, *Neighbour, pray what i your Meaning by this?*

Chriſtiana anſwered, and ſaid to the Eldeſt o them, whoſe Name was Mrs. *Timorous*, *I am preparing for a Journey.* (This *Timorous* was Daughter to him tha met *Chriſtian* upon the Hill *Difficulty*, and would have had him gone back for Fea of the Lions.)

1 Part, Page 63, 64.

Tim. For what Journey, I pray you?

Chr. Even to go after my Huſband; and with that ſhe fell a weeping.

Timorous comes to viſit Chriſtiana, with Mercy, one of her Neighbours.

Tim. I hope not ſo, good Neighbour; pray, for your Children-Sake, do not ſo un-womanly caſt yourſelf away.

Chr. Nay, my Children ſhall go with me; not one of them is willing to ſtay behind.

Tim. I wonder in my Heart, what, or who has brought you into this Mind.

Chr

Chr. O Neighbour! knew you but as much as I do, I doubt not but that you would go along with me.

Tim. Prithee what new Knowledge hast thou got, that so worketh off thy Mind from thy Friends, and that tempteth thee to go no body knows whither?

Chr. Then *Christiana* replied, I have been sorely afflicted since my Husband's Departure from me, but especially since he went *over* the * *River*. But that which troubleth me most is, my churlish Carriage to him when he was under his Distress. Besides, I am now, as he was then; nothing will serve me but going on Pilgrimage. I was Dreaming last Night that I saw him. O that my Soul was with him! He dwelleth in the Presence of the Prince of the Country; he sits and eats with him at his Table; he is become a Companion of *Immortals*, and has a House now given him to dwell in, to which the best Palaces on Earth, if compared, seem to be but as a Dunghill. The Prince of the Place hath also sent for me, with Promises of Entertainment if I shall come to him; his Messenger was here even now, and brought me a Letter, which invites me to come. And with that she plucked out her Letter, and read it, and said to them, What now will you say to this?

* *Death*

1 *Cor.* v. 3.

Tim. Oh! the Madness that has possessed thee and thy Husband, to run yourselves upon such Difficulties! You have heard, I am sure, what your Husband did meet with, even in a Manner at the first that he took on this Way, as our Neighbour *Obstinate* can yet testify, for he went along with him; yea, and *Pliable* too, until they, like wise Men, were afraid to go any farther. We also heard

1 *Part*, *Page* 9, 10, 11, 12, 13, 14.

heard over and above, how he met with the Lyons, *Apollyon*, the *Shadow of Death*, and many more Things. Nor is the Dangers that he met with at *Vanity Fair* to be forgotten by thee. For if he, tho' a Man, was ſo hard put to it, what canſt thou, being but poor Woman, do? Conſider alſo, that theſe four ſweet Babes are thy Children, thy Fleſh, and thy Bones: Therefore, tho' thou ſhouldeſt be ſo raſh as to caſt away thyſelf, yet, for the Sake of the Fruit of thy Body, keep them at Home.

The Reaſonings of the Fleſh.

But *Chriſtiana* ſaid unto her, Tempt me not, my Neighbour: I have now a Prize put into my Hand to get again; and I ſhould be a Fool of the greateſt Sort, if I ſhould have no Heart to ſtrike in with the Opportunity. And for that you tell me of all theſe Troubles that I am like to meet with in the Way, they are ſo far from being unto me a Diſcouragement, that they ſhew that I am in the Right. *The Bitter muſt come before the Sweet*, and that alſo will make the Sweet more Sweeter. Wherefore, ſince you come not to my Houſe in *God's Name*, as I ſaid, I pray you be gone, and do not diſquiet me farther.

A pertinent Reply to fleſhly Reaſonings.

Then *Timorous* alſo reviled her, and ſaid to her Fellow, Come Neighbour *Mercy*, let's leave her in her own Hands, ſince ſhe ſcorns our Counſel and Company. But *Mercy* was at a Stand, and could not ſo readily comply with her Neighbour, and that for a two-fold Reaſon: 1*ſt*, Her Bowels yearned over *Chriſtiana*; ſo ſhe ſaid within herſelf, If my Neighbour will needs be gone, I will go a little Way with her, and help her. 2*dly*, Her Bowels

Mercy's Bowels yearn over Chriſtiana.

Bowels yearned over her own Soul (for what *Christiana* had said had taken hold upon her mind.) Wherefore she said within herself again, I will yet have more Talk with this *Christiana*; and if I find Truth and Life in what she shall say, myself with my Heart shall also go with her. Wherefore *Mercy* began thus to reply to her Neighbour *Timorous*:

Mercy. Neighbour, I did intend to come with you to see *Christiana* this Morning, and since she is, as you see, taking her last Farewel of the Country, I think to walk this Sunshine Morning with her, to help her on her Way. But she told her not of her second Reason, but kept it to herself.

Timorous *forsakes her, but* Mercy *cleaveth to her.*

Tim. Well, I see you have a Mind to go Fooling too, but take Heed in Time, and be wise; while we are out of Danger we are out; but when we are in, we are in. So Mrs. *Timorous* returned to her House, and *Christiana* betook herself to her Journey. But when *Timorous* had got Home to her House, she sends for some of her Neighbours, to wit, Mrs. *Bat's-Eyes*, Mrs. *Inconsiderate*, Mrs. *Light-mind*, and Mrs. *Know-nothing*. So when they were come to her House, she falls to telling the Story of *Christiana*, and of her intended Journey. And thus she began her Tale:

Timorous *acquaints her Friends what the good* Christiana *intended to do.*

Timorous. Neighbours, having but little to do this Morning, I went to give *Christiana* a Visit, and when I came at the Door, I knocked, as you know it is our Custom: And she answered, *If you come in God's Name, come in*: So I went in, thinking all was well: But when I came in, I found her pre-

paring herſelf to depart the Town, ſhe and her Chil dren. So I aſked her, What was her Meaning b that? And ſhe told me in ſhort, That ſhe was no of a Mind to go on Pilgrimage, as did her Huſband She told me alſo the Dream that ſhe had, and ho the King of the Country where her Huſband wa had ſent her an inviting Letter to come thither.

Mrs. Know-nothing. Then ſaid Mrs. *Know-nothing* And do you think ſhe will go?

Tim. Aye, go ſhe will, what ever comes on it; and methinks I know it by this for that which was my great Argument to perſuad her to ſtay at Home, (to wit, the Troubles ſhe wa like to meet with in the Way) is one great Argu ment with her, to put her forward on her Journey For ſhe told me, in ſo many Words, *The Bitter go before the Sweet.* Yea, and foraſmuch as it doth, makes the Sweet the ſweeter.

Mrs. Bat's-eyes. Oh! this blind and fooliſ Woman, ſaid ſhe, and will ſh not take Warning by her Huſband's Afflictions For my Part, I ſee, if he were here again, he woul reſt himſelf content in a Hole, and never run ſ many Hazards for nothing.

Mrs. *Inconſiderate* alſo replied, ſaying, Away wit ſuch fantaſtical Fools from the Town; a good Rid dance: For my Part, I ſay of her

Mrs. Inconſiderate. ſhould ſhe ſtay where ſhe dwells and retain this Mind, who coul live quietly by her; for ſhe will either be dumpiſh or un-neighbourly, or talk of ſuch Matters as n wiſe Body can abide. Wherefore, for my Part, ſhall never be ſorry for her Departure; let her go and let better come in her Room: It was never good World ſince theſe whimſical Fools dwelt in it

The

Then Mrs. *Light-mind* added as followeth. Come, ut this Kind of Talk away. I was Yeſterday at Madam *Wanton*'s, where we were s merry as Maids: For who do ou think ſhould be there, but I, nd Mrs. *Love-the-Fleſh*, and three r four more, with Mrs. *Letchery*, Mrs. *Filth*, and ſome others: So here we had Muſic and Dancing, nd what elſe was fit to fill up he Pleaſure. And I dare ſay, my Lady herſelf is an admirable well-red Gentlewoman. And Mr. *Letchery* is as pretty a Fellow.

Mrs. Light-mind. *Madam* Wanton, *ſhe that had like to have been too hard for* Faithful *in Time paſt.* 1 Part Page 101. *Diſcourſe between* Mercy *and good* Chriſtiana.

, This Time *Chriſtiana* was got n her Way, and *Mercy* went along with her: So s they went, her Children being there alſo, *Chriſtiana* began to diſcourſe. *Mercy*, ſaid *Chriſtiana*, I ke this as an unexpected Favour, that thou ſhouldſt t Foot out of Doors with me, to accompany me little in the Way.

Mercy. Then ſaid young *Mercy*, (for ſhe was but oung) If I thought it would be to no Purpoſe to with you, I would never go near the Town.

Chr. Well, *Mercy*, ſaid *Chriſtiana*, caſt in thy ot with me; I well know what ill be the End of our Pilgrimage; y Huſband is where he would t but be for all the Gold in the *Spaniſh* Mines. or ſhalt thou be rejected, tho' thou goeſt but upon y Invitation. The King, who s ſent for me and my Children, one that delighteth in *Mercy*. ſides, if thou wilt, I will hire e, and thou ſhalt go along with

Mercy *inclines to go.*

Chriſtiana *would have her Neighbour with her.*

Mercy *doubts of Acceptance.* Christiana *allures her to the Gate which is* Christ, *and promises here to enquire for her.*

me as my Servant. Yet we wi
have all Things in common b
twixt thee and me, only go alo
with me.

Mercy. But how shall I be a
certained? Had I this Hope fro
one that can tell, I would make
Stick at all, but would go, b
ing helped by Him that can hel
though the Way was never so tedious.

Chr. Well, loving *Mercy*, I will tell thee wh
thou shalt do. Go with me to the Wicket Ga
and there I will further enquire for thee; and
there thou shalt not meet with Encouragement,
will be content that thou shalt return to thy Plac
I will also pay thee for thy Kindness which th
shewest to me and my Children, in the accompan
ing of us in the Way thither as thou goest.

Mercy *prays.*

Mercy. Then I will go thith
and will take what shall follo
and the Lord grant that my Lot may there fa
even as the King of Heaven shall have his He
upon me. *Christiana* was th
glad at Heart, not only that
had a Companion, but also
that she had prevailed with t
poor Maid to fall in Love with her own Salvatio
So they went on together, and *Mercy* began to we
Then said *Christiana*, Wherefore weepeth my Si
so?

Christiana *glad of* Mercy's *Company.*

Mercy. Alas! said she, who can but lament, t
she but rightly considers wh
State and Condition my poor
lations are in, that yet remai
that sinful Town: And that wh
ma

Mercy *grieves for her carnal Relations.*

makes my Grief the more is, because they have no instruction, nor any to tell them what is to come.

Chr. Bowels become Pilgrims: And thou dost for thy Friends, as my good *Christian* did for me when he left me; he mourned for that I would not regard or heed him; but his Lord and ours, did gather up his Tears, and put them into his Bottle; and now I and thou, and these my sweet Babes are reaping the Fruit and Benefit of them. I hope, *Mercy*, that these Tears of thine will not be lost; for the Truth hath said, *They that sow in Tears, shall reap in Joy and Singing.* Psal. cxxvi. 5, 6. *And he that goeth forth and weepeth, bearing precious Seed, shall doubtless come again with Rejoicing, bearing his Sheaves with him.*

Christian's *Prayers were answered for his Relations, after he was dead.*

Then said *Mercy:*

Let the most blessed be my Guide,
If that it be his blessed Will;
Unto his Gate, unto his Fold,
Up to his holy Hill:
And never let him suffer me
To swerve or turn aside
From his free Grace, and holy Ways,
Whate'er shall me betide.
And let him gather them of mine,
That I have left behind;
Lord, make them pray they may be thine,
With all their Heart and Mind.

Now my old Friend proceeded, and said: But when *Christiana* came to the *Slough of Despond*, she began

1 *Part*, p. 12, 13, 14, 15.

Their own carnal Concluſions, inſtead of the Words of Life.

began to be at a Stand; for, ſaid ſhe, this is the Place in which my dear Huſband had like to have been ſmothered. And ſhe perceived alſo, That notwithſtanding the Command of the King to make this Place for Pilgrims good, yet it is rather worſe than formerly. So I aſked if it was true? Yes, ſaid the old Gentleman, too true: For many there be that pretended to be the King's Labourers, and ſay, They are for mending the King's Highways, that bring *Dirt* and *Dung* inſtead of Stones, and ſo marr inſtead of mending. Here *Chriſtiana* therefore and her Boys did make a Stand: But ſaid *Mercy*, * Come, let us venture, only let us be wary. Then they looked well to their Steps, and made a Shift to get ſtaggering over.

* Mercy *the boldeſt at the* Slough of Deſpond. *Luke* i. 45.

Yet *Chriſtiana* had like to have been in, and that not once nor twice. Now they had no ſooner got over, but they thought they heard Words that ſaid unto them, *Bleſſed is ſhe that believeth, for there ſhall be a Performance of what has been told her from the Lord.*

Then they went on again, and ſaid *Mercy* to *Chriſtiana*, Had I as good Ground to hope for a loving Reception at the Wicket-Gate as you, I think no *Slough* of *Deſpond* would diſcourage me.

Well, ſaid the other, you know your Sore, and I know mine; and good Friend, we ſhall all have enough Evil before we come to our Journey's End.

For it cannot be imagined, That the People that deſign to attain ſuch excellent Glories as we do, and that are ſo envied that Happineſs as we are, but that we

e ſhall meet with what Fears and Snares, with hat Troubles and Afflictions they can poſſibly aſ- ult us with, that hate us.

And now Mr. *Segacity* left me to dream out my ream by myſelf. Wherefore methought I ſaw *hriſtiana* and *Mercy*, and the Boys go all of them p to the Gate: To which when they came, they etook themſelves to a ſhort Debate, about how they ould manage their Calling at the ate; and what ſhould be ſaid un- him that did open unto them. o it was concluded, ſince *Chri- iana* was the eldeſt, That ſhe ould knock for Entrance, and at ſhe ſhould ſpeak to him that d open, for the reſt. So *Chri- iana* began to knock, and as her oor Huſband did, ſhe knocked, nd knocked again. But inſtead f any that anſwered, they all ought that they heard as if a og came barking upon them. A og, and a great one too, and is made the Women and Chil- en afraid. Nor durſt they for a while to knock y more, for fear the Maſtiff ſhould fly upon them. ow therefore they were greatly tumbled up and own in their Minds, and knew not what to do. nock they durſt not, for fear of the Dog. *Go back* ey durſt not, for fear the Keeper of the Gate ſhould py them as they went: At laſt they thought of nocking again, and knocking more vehemently an they did at firſt. Then ſaid the Keeper of the ate, Who is there? So the Dog left off to bark, nd he opened unto them.

Prayer *ſhould be made with* Conſideration *and* Fear, *as well as in* Faith *and* Hope. 1 Part, p. 31.

The Dog, the Devil, an Enemy to Prayer.

Chriſtiana *and her Companions perplexed about* Prayer.

Then *Chriſtiana* made low Obeyſance, and ſaid Let not our Lord be offended with his Hand-maidens, for that we have knocked at his princely Gate. Then ſaid the Keeper, Whence came you? And what is it that you would have?

Chriſtiana anſwered, We are come from whence *Chriſtian* did come, and upon the ſame Errand as he; to wit, To be, if it ſhall pleaſe you, graciouſly admitted by this Gate, into the Way that leads unto the Cœleſtial City.—And I anſwer, my Lord, in the next Place, that I am *Chriſtiana*, once the Wife of *Chriſtian*, who is now gotten above.

With that the Keeper of the Gate did marvel, ſaying, What is ſhe now become a Pilgrim, that but a little while ago abhorred that Life? Then ſhe bowed her Head, and ſaid, Yes, and ſo are theſe my ſweet Babes alſo.

Then he took her by the Hand, and let her in, and ſaid alſo, *Suffer the little Children to come unto me.*

How Chriſtiana *is entertained at the Gate.*

and with that he ſhut up the Gate. This done, he called to a Trumpeter that was above over the Gate, to entertain *Chriſtiana* with ſhouting and Sound of Trumpet for Joy. So he obeyed and ſounded, and filled the Air with his melodious Notes.

Now all this while, poor *Mercy* did ſtand without, trembling and crying, for fear that ſhe was neglected. But when *Chriſtiana* had got Admittance for herſelf and her Boys, ſhe then began to make Interceſſion for *Mercy*.

Chriſtiana's *Interceſſion for her Friend.*

Chr. And ſhe ſaid, My Lord, I have a Companion of mine that ſtands yet without, that is come hither upon the ſame Account as myſelf

myſelf. One that is much dejected in her Mind, for that ſhe comes, as ſhe thinks, without ſending for; whereas I was ſent to by my Huſband's King to come.

Now *Mercy* began to be very impatient, and each Minute was as long to her as an Hour; wherefore ſhe prevented *Chriſtiana* from ſuller interceding for her, by knocking at the Gate herſelf. And ſhe knocked then ſo loud, that ſhe made *Chriſtiana* to ſtart. Then ſaid the Keeper of the Gate, Who is there? And *Chriſtiana* ſa d, It is my Friend.

Delays make the hungring Souk the ferventer.

So he opened the Gate a d looked out, but *Mercy* was fallen down without in a Swoon, for ſhe fainted, and was afraid that no Gate would be opened unto her.

Mercy faints.

Then he took her by the Hand, and ſaid, Damſel, I bid thee ariſe.

O Sir, ſaid ſhe, I am faint, there is ſcarce Life left in me. But he anſwered, that one ſaid, *When my Soul fainted within me, I remembered the Lord, and my Prayer came in unto thee, unto thine Holy Temple.* Fear not, but ſtand upon thy Feet, and tell me, wherefore thou art come.

Jonah iii. 7.

Mercy. I am come for that unto which I was never invited as my Friend *Chriſtiana* was. Her's was from the King, and mine was but from her. Wherefore I preſume.

The Cauſe of her Fainting.

Keeper. Did ſhe deſire thee to come with her to this Place?

Mercy. Yes, and my Lord ſees I am come. And if there is any Grace and Forgiveneſs of Sins to

ſpare, I beſeech that thy poor Hand-maid may be Partaker thereof.

Then he took her again by the Hand, and led her gently in, and ſaid, I pray for all them that believe on me, by what Means ſoever they come unto me. Then ſaid he to thoſe that ſtood by, Fetch ſomething, and give it to *Mercy* to ſmell to, thereby to ſtay her Fainting; ſo they fetched her a Bundle of Myrrh, and a while after ſhe was revived.

Mark this.

And now *Chriſtiana* and her Boys, and *Mercy* were received of the Lord at the Head of the Way, and ſpake kindly unto him. Then ſaid they yet farther unto him, We are ſorry for our Sins, and beg of our Lord his Pardon, and further Information what we muſt do. I grant Pardon, ſaid he, by Word and Deed, by Word in the Promiſe of Forgiveneſs; by Deed in the Way I obtained it. Take the firſt from my Lips with a Kiſs, and the other as it ſhall be revealed.

Song i. 2. *John* xx. 10.

Now I ſaw in my Dream that he ſpake many good Words unto them, whereby they were greatly gladned. He alſo had them up to the Top of the Gate, and ſhewed them by what Deed they were ſaved, and told them, withal, That that Sight they would have again as they went along in the Way, to their Comfort.

Chriſt *crucified, ſeen afar off.*

So he left them a while in the Summer-Parlour below, where they enter into Talk by themſelves; and thus *Chriſtiana* began: O Lord, how glad am I that we have got in hither.

Talk between the Chriſtians.

Mercy. So you well may; but I, of all, have Cauſe to leap for Joy.

Chr.

Chr. I thought one Time as I ſtood at the Gate (becauſe I had knocked and none did anſwer) that all our Labour had been loſt, eſpecially when that ugly Cur made ſuch a heavy Barking at us.

Mercy. But my worſt Fear was, after I ſaw that you was taken into his Favour, and that I was left behind. Now, thought I, it is fulfilled which was written; *Two Women ſhall be grinding together; the one ſhall be taken and the other left.* Mat. xxiv. 41. I had much ado to forbear crying out, Undone!

And I was afraid to knock any more; but when I looked up to what was written over the Gate, I took Courage. I alſo thought that I muſt either knock again, or die. So I knocked, but I cannot tell how; for my Spirit now ſtruggled between Life and Death. 1. *Part, Page* 2. 3.

Chr. Cannot you tell how you knocked? I am ſure your Knocks were ſo earneſt, that the very Sound made me ſtart; I thought I never heard ſuch Knocking in all my Life; I thought you would have come in by violent Hand, or take the Kingdom by Storm. Chriſtiana *thinks her Companion* better *than ſhe.* Mat. xi. 12.

Mercy. Alas! to be in my Caſe, who that ſo was would not have done ſo? You ſaw that the Door was ſhut upon me, and that there was a moſt cruel Dog thereabout. Who, I ſay, that was ſo faint-hearted as I, would not have knocked with all their Might? But pray, What ſaid my Lord unto my Rudeneſs? Was he not angry with me?

Chr. When he heard your lumbering Noiſe, he gave a wonderful innocent Smile: I believe what

Chriſt pleaſed with loud and reſtleſs Prayer.

you did pleaſed him well, for he ſhewed no Sign to the contrary; but I marvel in my Heart why he keeps ſuch a Dog; had I known that before, I ſhould not have had Heart enough to have ventured myſelf in this Manner. But now we are in, we are in, and I am glad with all my Heart.

Mercy. I will aſk, if you pleaſe, next Time he comes down, why he keeps ſuch a filthy Cur in his Yard; I hope he will not take it amiſs.

The Children are afraid of the Dog.

Do ſo then, ſaid the Children, and perſuade him to hang him; for we are afraid he will bite us when we go hence.

So at laſt he came down to them again, and *Mercy* fell to the Ground on her Face before him, and worſhipped, and ſaid, Let the Lord accept the Sacrifice of Praiſe which I now offer unto him with the Calves of my Lips

Jer. xii. 1, 2.

Mercy expoſtulates about the Dog.

So he ſaid unto her, Peace be unto thee, ſtand up. But ſhe continued upon her Face, and ſaid, Righteous art thou, O Lord, when I plead with thee, yet let me talk with thee of thy Judgment. Wherefore doſt thou keep ſo cruel a Dog in the Yard, at the Sight of which, ſuch Women and Children as we, are ready to fly from the Gate with Fear?

The Devil.

He anſwered, and ſaid, That Dog has another Owner; he is kept cloſe in another Man's Ground, only my Pilgrims hear his Barking: He belongs to the Caſtle which you ſee here at a Diſtance,

1 *Part*, *p.* 21.

but can come up to the Walls of this Place. He has frighted many an honeſt Pilgrim

from

from worſe to better, by the great Voice of his Roaring. Indeed, he that owneth him, doth not keep him out of any Good-will to me or mine, but with Intent to keep the Pilgrims from coming to me, and that they may be afraid to come and knock at this Gate for Entrance. Sometimes alſo he has broken out, and has worried ſome that I loved; but I take all at preſent patiently. I alſo give my Pilgrims timely Help, ſo that they are not delivered up to his Power to do them what his doggiſh Nature would prompt him to. But what, my purchaſed One, I trow thou wouldeſt not have been afraid of a Dog?

A Check to the carnal Fear of the Pilgrims.

The Beggars that go from Door to Door, will, rather than they will loſe a ſuppoſed Alms, run the Hazard of the Bawling, Barking, and Biting too of a Dog. And ſhall a Dog in another Man's Yard, a Dog whoſe Barking I turn to the Profit of Pilgrims, keep any from coming to me? I deliver them from the Lions, and my Darling from the Power of the Dog.

Mer. Then ſaid *Mercy*, I confeſs my Ignorance: I ſpeak what I underſtand not: I acknowledge that thou doſt all Things well.

Chriſtians, *when wiſe enough acquieſce in the Wiſdom of their Lord.* 1 *Part*, *p.* 36.

Chr. Then *Chriſtiana* began to talk of their Journey, and to enquire after their Way. So he fed them, and waſhed their Feet, and ſet them in the Way of his Steps, according as he had dealt with her Huſband before. So I ſaw in my Dream that they went on their Way, and the Weather was comfortable unto them.

Then

Then *Chriſtiana* began to ſing, ſaying:

Bleſs'd be the Day that I began
A Pilgrim for to be;
And bleſſed alſo be that Man
That thereunto mov'd me:
'Tis true, 'twas long ere I began Mat. xxvi. 6.
To ſeek to live for ever:
But now I run as faſt as I can;
'Tis better late than never.
Our Tears *to* Joy, *our* Fears *to* Faith,
Are turned as you ſee;
That our Beginning *(as one ſaith)*
Shews what our End *will be.*

Now there was on the other Side of the Wall (that fenced in the Way, up which *Chriſtiana* and her Companions were to go) a Garden, and that belonged to him whoſe was the *barking Dog*, of whom mention was made before. And ſome of the Fruit-Trees that grew in the Garden, ſpread their Branches over the Wall; and being mellow, they that found them did gather them up, and eat them to their Hurt. So *Chriſtiana*'s Boys, as Boys are apt to do, being pleaſed with the Trees, and with the Fruit that did hang thereon, did pluck them, and began to eat. Their Mother did alſo chide them for ſo doing, but ſtill the Boys went on.

The Devil's Garden.

The Children eat of the Enemies Fruit.

Well, ſaid ſhe, my Sons, you tranſgreſs, for that Fruit is none of yours; but ſhe did not know that they did belong to the Enemy: I'll warrant you, if ſhe had, ſhe would have been ready to die for Fear. But that paſſed, and they went on their Way. Now by that Time they had gone about two Bows-

ſhot

ſhot from the Place that led them into the Way, they eſpied two very *ill-favoured Ones*, coming down apace to meet them. With that *Chriſtiana* and *Mercy* her Friend covered themſelves with their Veils, and alſo kept on their Journey: The Children alſo went before; ſo that at laſt they met together. Then they that came down to meet them, came juſt up to the Women, as if they would embrace them; but *Chriſtiana* ſaid, Stand back, or go peaceable as you ſhould. Yet theſe two, as Men that are deaf, regarded not *Chriſtiana*'s Words, but began to lay Hands upon them; at that *Chriſtiana* waxed very wroth, and ſpurned at them with her Feet; *Mercy* alſo, as well as ſhe could, did what ſhe could to ſhift them. *Chriſtiana* again ſaid to them, Stand back, and be gone, for we have no Money to loſe, being Pilgrims, as you ſee, and ſuch too as live upon the Charity of our Friends.

Two ill-favoured Ones aſſault Chriſtiana.

The Pilgrims ſtruggle with them.

Ill-fav. Then ſaid one of the Men, we make no Aſſault upon your Money, but are come to tell you, That if you will grant one ſmall Requeſt which we ſhall aſk, we will make Women of you for ever

Chr. Now *Chriſtiana* imagining what they ſhould mean, made Anſwer again, We will neither hear, nor regard, nor yield to what you ſhall aſk. We are in Haſte, and cannot ſtay, our Buſineſs is of Life and Death: So again ſhe and her Companion made a freſh Eſſay to go paſt them: But they letted them by the Way.

Ill-fav. Then they ſaid, We intend no Hurt to your Lives, it is another Thing we would have.

Chr. Aye, quoth *Chriſtiana*, you would have us

Body

She cries out. Body and Soul, for I know it is for that you are come, but we will die rather upon the Spot, than ſuffer ourſelves to be brought into ſuch Snares, as hazard our Well-being hereafter. And with that, they both ſhrieked out, and cried, *Murder! Murder!* and ſo put themſelves under thoſe Laws that are provided for the Protection of Women.

Deut. xxii. 25. 26, 27. But the Men ſtill made their Approach upon them, with Deſign to prevail againſt them. They therefore cried out again.

It is good to cry out when we are aſſaulted. Now, they being, as I ſaid, not far from the Gate, in at which they came, their Voice was heard from where they was, thither: Wherefore ſome of the Houſe came out, and knowing that it was *Chriſtiana*'s Tongue, they made Haſte to her Relief. But by that they were got within Sight of them, the Women were in a very great Scuffle, the Children alſo ſtood crying by.

The Reliever *comes.* Then did he that came in for their Relief, call out to the Ruffians, ſaying, What is that Thing you do? Would you make my Lord's People to tranſgreſs? He alſo attempted to take them, but they did make their Eſcape over the Wall into the Garden of the Man to whom the great Dog belonged; ſo he became their Protector. The *Reliever* then came up to the Women, and aſked them how they did. So they anſwered, We thank thy Prince, pretty well, only we have been ſomewhat affrighted; we thank thee alſo that thou cameſt in to our Help, for otherwiſe we had been overcome.

The ill Ones fly to the Devil for Relief.

Reliever.

Rel. So after a few more Words, this *Reliever* said as followeth: I marvel much when you was entertained at the Gate above, being ye knew that ye were but weak Women, that you petitioned not your Lord for a Conductor; then might you have avoided Troubles and Dangers; for he would have granted you one.

The Reliever, *talks to the Women.*

Chr. Alas! said *Chriſtiana*, we were ſo taken with our preſent Bleſſings, that Dangers to come were forgotten by us: Beſides, who could have thought, that ſo near the King's Palace there ſhould have lurked ſuch naughty Ones? Indeed it had been well for us, had we aſked our Lord for one; but ſince our Lord knew it would be for our Profit, I wonder he ſent not one along with us.

Mark this.

Rel. It is not always neceſſary to grant Things not aſked for, leſt by ſo doing they become of little Eſteem; but when the Want of a Thing is felt, then it comes under the Eyes of him that ſees it will be hereafter uſed. Had my Lord granted you a Conductor, you would not have ſo bewailed that Overſight of yours, in not aſking for one, as now you have Occaſion to do. So all Things work for Good, and tend to make you more wary.

We loſe for want of aſking.

Chr. Shall we go back again to my Lord, and confeſs our Folly, and aſk one?

Rel. Your Confeſſion of your Folly I will preſent him with: To go back again you need not; for in all Places where you ſhall come, you ſhall find no Want at all; for in all my Lord's Lodgings, which he has prepared for the Reception of his Pilgrims, there is ſufficient to furniſh them againſt all At-

tempts

tempts whatſoever. When he had thus ſaid, he went back to his Place, and the Pilgrims went on their Way.

The Miſtake of Mercy.

Mer. Then ſaid *Mercy*, What a ſudden Blank is here! I made Account we had been paſt all Danger, and that we ſhould never know Sorrow more.

Chriſtiana's *Guilt.*

Chr. Thy Innocence, my Siſter, ſaid *Chriſtiana* to *Mercy*, may excuſe thee much; but as for me, my Fault is ſo much the greater, for that I ſaw this Danger before I came out of the Doors, and yet did not provide for it where Proviſion might have been had. I was much to be blamed.

Mer. Then ſaid *Mercy*, How knew you this before you came from Home? Pray open to me this Riddle.

Chr. Why, I will tell you: Before I ſet Foot out of Doors, one Night, as I lay in my Bed, I had a Dream about this: For methought I ſaw two Men, as like theſe as ever they could look, ſtand at my Bed's Feet, plotting how they might prevent my Salvation. I will tell you their very Words: They ſaid (it was when I was in my Troubles) *What ſhall we do with this Woman? For ſhe cries out waking and ſleeping for Forgiveneſs; if ſhe be ſuffered to go on as ſhe begins, we ſhall loſe her as we have loſt her Huſband.* This, you know, might have made me take Heed, and have provided when Proviſion might have been had.

Chriſtiana's *Dream.*

Mercy *makes good Uſe of their Neglect of Duty.*

Mer. Well, ſaid *Mercy*, as by this Neglect we have an Occaſion miniſtered unto us to behold our Imperfections, ſo our Lord has taken

taken Occaſion thereby to make manifeſt the Riches of his Grace; for he, as we ſee, has followed us with un-aſked Kindneſs, and has delivered us from their Hands that were ſtronger than we, of his mere good Pleaſures.

Thus now, when they had talked away a little more Time, they drew near to an Houſe which ſtood in the Way, which Houſe was built for the Relief of Pilgrims, as you will find more fully related in the *Firſt Part* of the Records of the *Pilgrim's Progreſs*: So they drew on towards the Houſe (the Houſe of the *Interpreter*) and when they came to the Door, they heard a great Talk in the Houſe; then they gave Ear, and heard as they thought, *Chriſtiana* mentioned by Name. For you muſt know, that there went along even before her, a Talk of her and her Children going on a Pilgrimage. And this was the more pleaſing to them, becauſe they had heard that ſhe was *Chriſtian*'s Wife, that very Woman who was ſome Time ago ſo unwilling to hear of going on Pilgrimage. Thus therefore they ſtood ſtill, and heard the good People within commending her, who they little thought ſtood at the Door. At laſt *Chriſtiana* knocked, as ſhe had done at the Gate before. Now when ſhe had knocked, there came to the Door a young Damſel, named *Innocence*, and opened the Door, and looked, and behold two Women were there.

1 *Part*, *p.* 26.

Talk in the Interpreter's *Houſe about* Chriſtiana's *going on Pilgrimage.*

She knocks at the Door.

Damſel. Then ſaid the Damſel to them, With whom would you ſpeak with in this Place?

Chr. Chriſtiana anſwered, We underſtand that this

The Door is opened to them by Innocence.

this is a privilege Place for those that are become Pilgrims, and we now at this Door are such: Wherefore we pray that we may be Partakers of that for which we at this Time are come; for the Day, as thou seest, is very far spent, and we are loth To-night to go any further.

Damsel. Pray, what may I call your Name, that I may tell it to my Lord within?

Chr. My Name is *Christiana*; I am the Wife of that Pilgrim that some Years ago did travel this Way, and these be his four Children. This Maiden is also my Companion, and is going on Pilgrimage too.

Innocence. Then ran *Innocence* in (for that was her Name) and said to those within, Can you think who is at the Door! There's *Christiana* and her Children, and her Companion, all waiting for Entertainment *here*. Then they leaped for Joy, and went and told their Master, so he came to the Door, and looking upon her he said, Art thou that *Christiana*, whom *Christian* the good Man left behind him when he betook himself to a Pilgrim's Life.

Joy in the House of the Interpreter, *that* Christiana *is turned Pilgrim.*

Chr. I am that Woman that was so hard-hearted as to slight my Husband's Troubles, and then left him to go on his Journey alone, and these are his four Children; but now I also am come, for I am convinced that no Way is right but this.

Inter. Then is fulfilled that which is written of the Man that said to his Son, *Go work To-day in my Vineyard; and he said to his Father, I will not; but afterwards repented and went.*

Mat. xxi. 29.

Chr.

Chr. Then ſaid *Chriſtiana*, So be it, *Amen*. God make it a true Saying unto me, and grant that I may be found at the laſt of him in Peace, without Spot, and Blameleſs.

Inter. But why ſtandeſt thou at the Door? Come in, thou Daughter of *Abraham*, we were talking of thee but now, for Tidings have come to us before, how thou art become a Pilgrim. Come, Children, come in; come, Maiden, come. So he had them all into the Houſe.

So when they were within, they were bidden to ſit down and reſt them; the which when they had done, thoſe that attended upon the Pilgrims in the Houſe, came into the Room to ſee them. And one ſmiled, and another ſmiled, and another ſmiled, and they all ſmiled for Joy that *Chriſtiana* was become a Pilgrim: They alſo looked upon the Boys; they ſtroaked them over their Faces with their Hands, in Token of their kind Reception of them: They alſo carried it lovingly to *Mercy*, and bid them all welcome into their Maſter's Houſe.

Old Saints glad to ſee the young ones walk in God's Ways.

After a while, becauſe Supper was not ready, the *Interpreter* took them into his *ſignificant Rooms*, and ſhewed them what *Chriſtian*, *Chriſtiana*'s Huſband, had ſeen ſome Time before. Here therefore they ſaw the Man in the Cage, the Man and his Dream, the Man that cut his Way through his Enemies, and the Picture of the Biggeſt of all, together with the reſt of thoſe Things that were ſo profitable to *Chriſtian*.

The ſignificant Rooms.

This done, and after thoſe Things had been ſomewhat digeſted by *Chriſtiana* and her Company, the

Interpreter

Interpreter takes them apart again, and has them into a Room, where was a Man that could look no Way but downwards, with a *Muck-Rake* in his Hand: There alſo ſtood one over his Head with a Cœleſtial Crown in his Hand, and proffered him that Crown for his *Muck-Rake*; but the Man did neither look up, nor regard, but raked to himſelf the Straws, the ſmall Sticks, and the Duſt of the Floor.

The Man with the Muck-Rake *explained.*

Then ſaid *Chriſtiana*, I perſuade myſelf that I know ſomewhat the Meaning of this: For this is the Figure of a Man of this World. Is it not, good Sir?

Inter. Thou haſt ſaid right, ſaid he, and his *Muck-Rake* doth ſhew his Carnal Mind: And whereas thou ſeeſt him rather take Heed to rake up Straws and Sticks, and the Duſt of the Floor, rather than hearken to what He ſays that calls him from above with the Cœleſtial Crown in his Hand, it is to ſhew, That Heaven is but a Fable to ſome, and that Things here are accounted the only Things ſubſtantial. Now, whereas it was alſo ſhewed thee, that the Man could look no Way but downwards, It is to let thee know, that earthly Things, when they are with Power upon Mens Minds, quite carry their Hearts from God.

Chriſtiana's *Prayer againſt the* Muck-Rake. Prov. x. 8.

Chr. Then ſaid *Chriſtiana*, Oh! deliver me from this *Muck-Rake*.

Inter. That Prayer, ſaid the *Interpreter*, hath lain by till it is almoſt ruſty: *Give me no Riches*, is ſcarce the Prayer of One in Ten Thouſand; Straws and Sticks, and Duſt, with moſt, are the great Things now looked after.

With

With that *Mercy* and *Chriſtiana* wept, and ſaid, It is alas! too true.

When the *Interpreter* had ſhewed them this, he had them into the very beſt Room in the Houſe; (a very brave Room it was) ſo he bid them look round about, and ſee if they could find any Thing profitable there.

Of the Spider.

Then they looked round and round: For there was nothing to be ſeen but a very great *Spider* upon the Wall, and that they overlooked.

Mercy. Then ſaid *Mercy*, I ſee nothing: But *Chriſtiana* held her Peace.

Interp. But, ſaid the *Interpreter*, look again; ſo ſhe looked again, and ſaid, Here is not any Thing but an ugly *Spider*, who hangs by her Hands upon the Wall. Then, ſaid he, Is there but one *Spider* in all this ſpacious Room? Then the Water ſtood in *Chriſtiana*'s Eyes, for ſhe was a Woman of quick Apprehenſion: And ſhe ſaid, Yes, Lord, there is more here than one: Yes, and *Spiders*, whoſe Venom is far more deſtructive than that which is in her. The *Interpreter* then looked pleaſantly on her, and ſaid, Thou haſt ſaid the Truth. This made *Mercy* bluſh, and the Boys to cover their Faces; for they all began to underſtand the *Riddle*.

Talk about the Spider.

Then ſaid the *Interpreter* again, *The* Spider *taketh hold with her Hands as you ſee, and is in the King's Palaces.* And wherefore is this recorded, but to ſhew you, That how full of Venom of Sin ſoever you be, yet you may by the Hand of Faith, lay hold of, and dwell in the beſt Room that belongs to the King's Houſe above.

The Interpretation.

Chr.

Chr. I thought, said *Christiana*, something o this; but I could not imagine it all. I thoug that we were like Spiders, and that we looked lik ugly Creatures, in what fine Room soever we were but that by this *Spider*, this venomous and ill-fa voured Creature, we were to learn how to act b Faith, that came not into my Thoughts; tha she worketh with Hands, and as I see, dwells in th best Room in the House: God has made nothin in vain.

They then seemed all to be glad; but the Wate stood in their Eyes: Yet they looked upon on another, and also bowed before the *Interpreter*.

He then had them into another Room, wher was a *Hen* and *Chickens*, and he bid them observe

Of the Hen and Chickens.

while. So one of the Chicken went to the Trough to drink and every Time she drank, sh lifted up her Eyes towards Heaven. See, said he what this little Chick doth, and learn to acknow ledge whence your Mercies come, by receiving them with looking up. Yet again, said he, observe an look; so they gave good Heed, and perceived th the Hen did walk in a four-fold Method toward her Chickens. 1. She had a *common Call*, and tha she had *all the Day long*. 2. Sh had a *special Call*, and that she ha but *sometimes*. 3. She had a *brooding Note*. And 4. She had an *Outcry*.

Mat. xxiii. 17.

Now, said he, compare this *Hen* to your *King* and these *Chickens* to his *obedient Ones*. For answer able to her, Himself hath his Methods, which h walketh in towards his People: By his *comm Call*, he gives nothing; by his *special Call*, he al ways has something to give; he also hath a *Broo*

Voice for them that are under his Wing. And he has an Outcry, to give the Alarm, when he seeth the Enemy come. I chose, my Darling, to lead you into the Room where such Things are, because ye are Women, and they are for you.

Chr. Then, Sir, said *Christiana*, pray let us see some more. So he had them into the Slaughter-House, where was a Butcher killing of Sheep: And behold the Sheep was quiet, and took its Death patiently. Then said the *Interpreter*, You must learn of this Sheep to suffer, and put up Wrongs without Murmurings and Complaints. Behold how quietly she takes her Death, and without objecting; she suffereth her Skin to be pulled over her Ears. Your King doth call you his Sheep.

Of the Butcher *and the* Sheep.

After this he led them into a Garden, where was great Variety of Flowers: and he said, Do you see all these? So *Christiana* said, Yes. Then said he again, Behold the Flowers are divers, in Stature, in Quality and in Colour, and Smell, and Virtue, and some are better than some: Also where the Gardener hath set them, there they stand, and quarrel not with one another.

Of the Garden.

Again, he had them into his Field, which he had sowed with Wheat and Corn: But when they beheld the Tops of all were cut off, only the Straw remained, he said again, The Ground was digged, and plowed, and sowed, and what shall we do with the Crop? Then said *Christiana*, Burn some, and make much of the rest Then said the *Interpreter* again, Fruit you see is that Thing you look for, and for want of that, condemn it to the Fire, and to be trodden under Foot of Man: Beware that in this you condemn not yourselves.

Of the Field.

Of the Robin *and the* Spider.

Then as they were coming i from Abroad, they espied a litt *Robin* with a great *Spider* in h Mouth; So the *Interpreter* said, Look here: So the looked, and *Mercy* wondered; but *Christiana* sai What a Disparagement is it for such a little pret Bird as the *Robin-Red-Breest* is, he being also a Bir above many, that loveth to maintain a Sociablen with Men: I thought they had lived upon Crumb of Bread, or upon other such harmless Matter; like him worse than I did.

The *Interpreter* then replied, The *Robin* is an Em blem, very apt to set forth some Professors by; so to Sight they are, as this *Robin*, pretty of Note, Co lour and Carriage: They seem also to have a ver great Love for Professors that are sincere; and abov all others, desire to associate with them, and to be i their Company, as if they would live upon the goo Man's Crumbs. They pretend also, that therefor it is that they frequent the House of the Godly, an the Appointments of the Lord: But when they ar by themselves, as the *Robin*, they can catch and gob ble up *Spiders*; they can change their Diet, an drink and swallow down Sin like unto Water.

Pray, and you will get at that which yet lies unrevealed.

So when they were come agai into the House, because Supper yet was not ready, *Christiana* agai desired that the *Interpreter* woul either shew or tell them som other Things that were profitable.

Then the *Interpreter* began and said: The fatte the Sow is, the more she desires the Mire; the fat ter the Ox is, the more gamesomely he goes to th Slaughter; and the more healthy and lusty Ma is, the more prone is he unto Evil.

Then

There is a Desire in Women to go neat and fine; and it is a comely Thing to be adorned with that, but in God's Sight is of great Price.

It is easier watching a Night or two, than to sit up a whole Year together. So it is easier for one to begin to profess well, than to hold out as he should to the End.

Every Ship-master when in a Storm, will willingly cast that over-board that is of the smallest Value in the Vessel; but who will throw the best over at first? None but he that feareth no God.

One Leak will sink a Ship, and one Sin will destroy a Sinner.

He that forgets a Friend, is ungrateful to him; but he that forgets his Saviour, is unmerciful to himself.

He that lives in Sin, and hopes for Happiness hereafter, is like to him that soweth Cockle, and thinks to fill his Barn with Wheat or Barley.

If a Man would live well, let him fetch his last Day to him, and always make it his Company-keeper.

Whispering and Change of Thoughts prove that Sin is in the World.

If the World, which God sets light by, is counted a Thing of that Worth with Men, what is Heaven that God commendeth.

If this Life, that is attended with so many Troubles, is so loth to be let go by us, what is the Life above?

Every Body will cry up the Goodness of Men, but who is there that is, as he should be, affected with the Goodness of God?

We seldom sit down to Meat, but we eat and leave. So there is in Jesus Christ more Merit and Righteousness than the whole World has Need of.

When the *Interpreter* had done, he takes them out into his Garden again, and had them to a Tree

whose Inside was all rotten and gone, and yet it grew and had Leaves? Then said *Mercy*, What means this? The Tree, said he, whose Outside is fair, and whose Inside is rotten, is, that to which they may be compared that are in the Garden of God, who with their Mouths speak high in the Behalf of God, but indeed will do nothing for him; whose Leaves are fair, but their Hearts good for nothing but to be Tinder for the Devil's Tinder-box.

Of the Tree that is rotten at Heart.

Now Supper was ready, the Table spread, and all Things sat on the Board; so they sat down and did eat when one had given Thanks. And the *Interpreter* did usually entertain those that lodged with him with Musick at Meals; so the Minstrels played. There was one also that did sing; and a very fine Voice he had: His Song was this:

They are at Supper.

The Lord *is only my Support,*
And he that doth me feed;
How can I then want any Thing,
Whereof I stand in Need?

When the Song and Music was ended, the *Interpreter* asked *Christiana*, What it was that did first move her thus to betake herself to a Pilgrim's Life? *Christiana* answered, *First*, The Loss of my Husband came into my Mind, at which I was heartily grieved: But all that was not natural Affection. Then after that came the Troubles and Pilgrimage of my Husband into my Mind, and how like a Churl I had carried it to him as to that. So Guilt took hold of my Mind, and would have drawn me into

Talk at Supper. A Repetition of Christiana's *Expedition.*

the Pond; but at that Opportunity I had a Dream of the Well-being of my Husband, and a Letter sent me by the King of that Country where my Husband dwells, to come to him. The Dream and the Letter together so wrought upon my Mind, that they forced me to this Way.

Interp. But met you with no Opposition before you set out of Doors?

Chr. Yes, a Neighbour of mine, one Mrs. *Timorous* (she that was Kin to him that would have persuaded my Husband to go back for fear of the Lions.) She also so befooled me, for, as she called it, *my intended desperate Adventure*; she also urged what she could to dishearten me from it; the Hardships and Troubles that my Husband met with in the Way; but all this I got over pretty well. But a Dream that I had of two ill-looked Ones, that I thought did plot how to make me miscarry in my Journey, that hath troubled me: Yea, it still runs in my Mind, and makes me afraid of every one that I meet, lest they should meet to do me a Mischief, and turn me out of my Way. Yea, I may tell my Lord, tho' I would not every Body knew it, that between this and the Gate by which we got into the Way, we were both so sorely assaulted, that we were made to cry out Murder; and the Two that made this Assault upon us, were like the Two that I saw in my Dream.

Then said the *Interpreter*, Thy Beginning is good, thy latter End shall greatly increase. So he addressed himself to *Mercy*, and said unto her, And what moved thee to come hither, Sweet-heart?

A Question put to Mercy.

Mercy. Then *Mercy* blushed and trembled, and for a while continued silent.

Interp. Then said he, Be not afraid, only believe and speak thy Mind.

Mercy. Then she began, and said, Truly, Sir, my Want of Experience is that which makes me to covet to be in Silence, and also that fills me with Fear of coming short at last. I cannot tell of Visions and Dreams, as my Friend *Christiana* can: Nor know I what it is to mourn for my refusing of the Counsel of those that were my good Relations.

Mercy's Answer.

Interp. What is it then, dear Heart, that hath prevailed with thee to do as thou hast done?

Mercy. Why, when our Friend here was packing up to be gone from our Town, I and another went accidently to see her. So we knocked at the Door and went in. When we were within, and seeing what she was doing, we asked, what was her Meaning? She said, she was sent for to go to her Husband; and then she got up and told us how she had seen him in a Dream, dwelling in a curious Place, among *Immortals*, drinking at his Prince's Table, and singing Praises to him for bringing him thither, &c. Now methought while she was telling these Things unto us, my Heart burned within me; and I said in my Heart, If these Things be true, I will leave my Father and my Mother, and the Land of my Nativity; and I will, if I may, go along with *Christiana*. So I asked her farther of the Truth of these Things, and if she would let me go with her; for I saw now, that there was no Dwelling, but with the Danger of Ruin, any longer in our Town. But yet I came away with a heavy Heart, not that I was unwilling to come away, but that so many of my Relations were left behind. And I am come with all the Desire of my Heart, and will go, if I may

way, with *Christiana*, unto her Husband and his King.

Interp. Thy setting out is good, for thou hast given Credit to the Truth; thou art a *Ruth*, who did for the Love she bore to *Naomi*, and to the Lord her God, leave Father and Mother, and the Land of her Nativity, to come out and go with a People she knew not before, *Ruth* ii. 11, 12. *The Lord recompence thy Work, and full Reward be given thee of the Lord God of* Israel, *under whose Wings thou art come to trust.*

Now Supper was ended, and Preparation was made for Bed; the Women were laid singly alone, and the Boys by themselves. Now when *Mercy* was in Bed, she could not sleep for Joy, for that now her Doubts of missing at last, were removed farther from her than ever they were before. So she lay blessing and praising God, who had such Favour for her.

They undress themselves for Bed. Mercy's good Night's Rest.

In the Morning they rose with the Sun, and prepared themselves for their Departure; but the *Interpreter* would have them tarry a-while; for, said he, you must go orderly from hence. Then said he to the Damsel that first opened unto them, Take them and have them into the Garden to the Bath, and there wash them, and make them clean from the Soil which they may have gathered in Travelling. Then *Innocent*, the Damsel, took them, and led them into the Garden, and brought them to the Bath; so she told them, That they must wash and be clean, for so her Master would have the Women to do that called at his House, as they were going on Pilgrimage. Then they went in

The Bath of Sanctification.

They wash in it. and washed; yea, they and the Boys and all; and they came out of the Bath, not only sweet and clean, but also much enlivened and strengthened in their Joints. So when they came in, they looked fairer a deal, than when they went out to the washing.

When they were returned out of the Garden from the Bath, the *Interpreter* took them, and looked upon them, and said unto them, *Fair as the Moon.* Then

They are sealed. he called for the Seal wherewith they used to be sealed that were washed in the *Bath.* So the Seal was brought, and he set his Mark upon them, that they might be known in the Places whither they were yet to go: Now the Seal was the Contents and Sum of the Passover, which the Children of *Israel* did eat, *Exod.* xiii. 8, 9, 10, when they came out of the Land of *Egypt*, and the Mark was set between their Eyes. This Seal greatly added to their Beauty, for it was an Ornament to their Faces.

Then said the *Interpreter* again to the Damsel that waited upon the Women, Go into the Vestry, and fetch out Garments for these People. So she went and fetched out white Raiment, and laid it down be-

They are cloathed. fore him; so he commanded them to put it on: It was fine Linen, white and clean. When the Women were thus adorned, they seemed to be a Terror to each other, so that they could not see that Glory each one in herself, which they could see in each other. Now

True Humility. therefore they began to esteem each better than themselves. For, you are fairer than I am, said one; and, you are more comely than I am, said the other. The Children also stood amazed to see into what Fashion they were brought.

The

The *Interpreter* then called for a Servant of his, one *Great-Heart*, and bid him take Sword, Helmet, and Shield; and take these my Daughters, said he, conduct them to the House called *Beautiful*, at which Place they will next rest. So he took his Weapons and went before them, and the *Interpreter* said *God-speed*. Those also that belonged to the Family sent them away with many a good Wish. So they went on their Way and sang:

This Place has been our second Stage,
Here we have heard and seen
Those good Things, that from Age to Age,
To others hid have been.
The Dunghill-Raker, Spider, Hen,
The Chicken *too, to me*
Have taught a Lesson, *let me then*
Conformed to them be.
The Butcher, Garden, *and the* Field,
The Robin, *and his* Bait,
Also the Rotten Tree *doth yield*
Me Argument of Weight;
To move me for to Watch *and* Pray,
To strive to be sincere,
To take my Cross *up Day by Day,*
And serve the Lord *in* Fear.

Now I saw in my Dream, That those went on, and *Great-heart* before them; so they went and came to the Place where *Christian*'s Burthen fell off his Back, and tumbled into a Sepulchre. Here then they made a Pause. Here also they blessed God. Now, said *Christiana*, it comes into my Mind, what was said to us at the Gate, to wit, That we should have Pardon by Word and Deed; by Word, that is, by the

1 Part, p. 55.

Behold! here, lo! the Slothful are a Sign,
Hung up, 'cause Holy Ways they did decline:
See here too, how the Child doth play the Man,
And Weak grow Strong, when Great-heart leads the
Van.

Promiſe; by Deed, to wit, in the Way it was obtained. What the Promiſe is, of that I know ſomething. But what it is to have Pardon by Deed, or in the Way that it was obtained, Mr. *Great-heart*, I ſuppoſe you know, which if you pleaſe, let us hear you diſcourſe of.

Great-heart. Pardon by the Deed done, is Pardon obtained by ſome one for another that hath need thereof; not by the Perſon pardoned, but in the Way, ſaith another, in which I have obtained it. So then, to ſpeak to the Queſtion more at large; The Pardon that you and *Mercy*, and thoſe Boys have obtained by another, to wit, by him that let you in at the Gate; in this double Way; he has performed Righteouſneſs to cover you, and ſpilt his precious Blood to waſh you in.

A Comment upon what was ſaid at the Gate; or a Diſcourſe of our being juſtified by Chriſt.

Chr. But if he parts with his Righteouſneſs to Us, what will he have for Himſelf?

Great-heart. He has more Righteouſneſs than you have Need of, or than He needeth himſelf.

Chr. Pray make that appear.

Great-heart. With all my Heart: But firſt, I muſt premiſe, That he of whom we are now about to ſpeak, is one that hath not his Fellow. He has two Natures in one Perſon, *plain* to be *diſtinguiſhed*, *impoſſible* to be *divided*. Unto each of thoſe Natures a Righteouſneſs belongeth, and each Righteouſneſs is eſſential to that Nature. So that one may as eaſily cauſe the Natures to be extinct, as to ſeparate its Juſtice or Righteouſneſs from it. Of theſe Righteouſneſſes therefore we are made Partakers, ſo as that they or any of them ſhould be put upon

us, that we might be made juſt and lively thereby. Beſides this, there is a Righteouſneſs which this Perſon has, as theſe two Natures are joined in one. And this is not the *Righteouſneſs* of the *God-head* as *diſtinguiſhed* from the *Manhood*; nor the *Righteouſneſs* of the *Manhood*, as *diſtinguiſhed* from the *God-head*, but a *Righteouſneſs* which ſtandeth in the *Union* of both Natures; and may properly be called the *Righteouſneſs* that is *eſſential* to its being prepared of God to the Capacity of the *Mediatory* Office which he was intruſted with. If he parts with his firſt *Righteouſneſs*, he parts with his *God-head*: If he parts with his ſecond *Righteouſneſs*, he parts with the *Purity* of his *Manhood*: If he parts with the third, he parts with that Perfection which capacitates him to the Office of Mediation. He has therefore another *Righteouſneſs*, which ſtandeth in *Performance*, or *Obedience* to a *Revealed Will*; and that is what he puts upon Sinners, and that by which they are recovered. Wherefore he ſaith, *As by one Man's Diſobedience many were made Sinners; ſo by the Obedience of one many ſhall be made Righteous*, Rom. v. 19.

Chr. But are the other *Righteouſneſſes* of no Uſe to us?

Great-h. Yes; for tho' they are eſſential to his Nature and Office, and cannot be communicated unto another, yet it is by Virtue of them that the *Righteouſneſs* that juſtifies, is for that Purpoſe efficacious. The *Righteouſneſs* of his *Manhood* giveth Capacity to his Obedience to juſtify, and the *Righteouſneſs* that ſtandeth in the *Union* of theſe two Natures to his Office, giveth Authority to that *Righteouſneſs* to do the Work for which it was ordained.

So then here is *Righteouſneſs*, that Chriſt as God,

God, has no Need of, for he is God without it: Here is a *Righteouſneſs* that Chriſt as a Man has no Need of to make him ſo, for he is a perfect Man without it. *Again*, Here is a *Righteouſneſs*, that Chriſt as God Man has no Need of; for he is perfectly ſo without. Here then is a *Righteouſneſs*, that Chriſt as God, and as God-man had no Need of with Reference to himſelf, and therefore he can ſpare it; *juſtifying Righteouſneſs*, that he for himſelf wanted not, and therefore giveth it away. Hence it is called the *Gift of Righteouſneſs*. This *Righteouſneſs*, ſince Chriſt Jeſus the Lord has made himſelf under the Law, muſt be given away; for the Law doth not only bind him that is under it *to do juſtly, but to uſe Charity*, Rom. v. 17. Wherefore he muſt, or ought, by the Law, if he hath two Coats, to give one to him that has none. Now our Lord indeed hath two Coats, one for himſelf, and one to ſpare; wherefore he freely beſtows one upon thoſe that have none. And thus *Chriſtiana* and *Mercy*, and the Reſt of you that are here, doth your Pardon come by *Deed* or by the *Work* of another Man. Your Lord Chriſt is he that worked, and hath given away what he wrought for, to the next Beggar he meets.

But again: In order to pardon by *Deed*, there muſt be ſomething paid to God as a *Price*, as well as ſomething prepared to cover us withal: Sin has delivered us up to the juſt Courſe of a righteous Law: Nay, from this Courſe we muſt be juſtified by Way of *Redemption*, a Price being paid for the Harms we have done, and this by the *Blood of our Lord*, who came and ſtood in your Place and Stead, and died your Death for your Tranſgreſſions. *Thus he has ranſomed you from your Tranſgreſſions by*

Blood,

Blood, and covered your polluted and deformed Souls with Righteousness, Rom. viii. 31. *For the Sake of which God passeth by you, and will not hurt you, when he comes to judge the World*, Gal. xiii. 13.

Christiana affected with this Way of Redemption.

Chr. This is brave. Now I see that there was something to be learned by our being pardoned by *Word* and *Deed*. Good *Mercy*, let us labour to keep in this Mind; and my Children, do you remember also. But, Sir, Was not this it that made my good *Christian*'s Burthen fall from off his Shoulders, and that made him give three Leaps for Joy?

How the Strings that bound Christian's Burthen to him were cut.

Great. Yes, it was the Belief of this that cut those Strings that could not be cut by other Means; and it was to give him a Proof of the Virtue of this, that he was suffered to carry his Burthen to the Cross.

Chr. I thought so; for tho' my Heart was lightful and joyous before, yet it is ten Times more lightsome now. And I am persuaded by what I have felt, tho' I have felt but little as yet, That if the most burthened Man in the World was here, and did see and believe as now I do, it would make his Heart more merry and joyful.

How Affection to Christ is begot in the Soul.

Great. There is not only Comfort and the Ease of the Burthen brought to us, by the Sight and Consideration of these, but an endeared Affection begot in us by it; for who can, if he doth but once think that Pardon comes not only by Promise, but be thus affected with the Ways and Means of Redemption, and so with the Man that hath wrought it for him.

Chr.

Chr. True, methinks, it makes my Heart bleed to think that he ſhou'd bleed for me. Oh! thou loving One, Oh! thou bleſſed One, Thou deſerveſt to have me; thou haſt bought me: Thou deſerveſt to have me all; thou haſt paid for me ten thouſand Times more than I am worth.

1 Part, p. 44. Cauſe of the Admiration.

No Marvel that this made the Water ſtand in my Huſband's Eyes, and that it made him trudge ſo nimbly on: I am perſuaded he wiſhed me with him; But, vile Wretch that I was, I let him come all alone! O! *Mercy*, that thy Father and Mother were here; yea, and Mrs. *Timorous* alſo: Nay, I could wiſh now with all my Heart, that here was Madam *Wanton* too; truly their Hearts would be affected; nor could the Fear of the one, nor the powerful Luſts of the other, prevail with them to go Home again, and refuſe to become good Pilgrims.

To be affected with Chriſt, and with what he has done, is a Thing ſpecial.

Great. You ſpeak now in the Warmth of your Affection; will it, think you, be always thus with you? Beſides, that is not communicated to every one, nor to every one that did ſee your JESUS bleed. There were thoſe that ſtood by, and ſaw that the Blood run from the Heart to the Ground, and yet was ſo far off this, that inſtead of becoming his Diſciples, did harden their Hearts againſt him. So that all you have, my Daughters, you have by peculiar Impreſſion, made by a divine contemplating upon what I have ſpoken to you. Remember that it was told you, that the Hen by that *common Call*, gives no Meat to her Chickens. This you have heretofore by a ſpecial Grace.

Now therefore I ſaw in my Dream, That they went

Simple, Sloth, and Presumption hanged, and why.

went on until they were gone to the Place that *Simple*, *Sloth*, and *Presumption* lay and slept in, when *Christian* went by on Pilgrimage: And behold they were hanged up in Irons, a little Way off, on the other Side.

Mercy. Then said *Mercy* to him that was their Guide and Conductor, What are these three Men? And for what are they hanged here?

Great. These three Men were Men of bad Qualities. They had no Mind to be Pilgrims themselves, and whomsoever they could they hindered, they were for Sloth and Folly themselves, and whosoever they could persuade, they made so too, and withal taught them to presume that they should do well at last. They were asleep when *Christian* went by, and now you go by, they are hanged.

Mercy. But could they persuade any one to be of their Opinion?

Their Crime. Whom they prevailed upon to turn out of the Way.

Great-heart. Yes, they turned several out of the Way. There was *Slow-pace*, that they persuaded to do as they did. They also prevailed with one *Short-mind*, with one *No-heart*, with one *Linger-after-lust*, and with one *Sleepy-head*, and with a young Woman, her Name was *Dull*, to turn out of the Way, and become as they. Besides, they brought up an ill Report of your Lord, persuading others, that he was a hard Task-master. They also brought up an evil Report of the Good Land, saying, That it was not half so good as some pretended it was. They also began to villify his Servants, and to count the best of them meddlesome, troublesome Busy-bodies: Further, They would call the

Bread

Bread of God Husks, the Comfort of his Children Fancies, the Labour and Travel of Pilgrims Things to no Purpose.

Chr. Nay, said *Christiana*, if they were such, they shall never be bewailed by me, they have but what they deserve, and I think it well that they stand so near the Highway, that others may see and take Warning. But had it not been well if their Crimes had been engraven on some Pillar of Iron or Brass, and left here, where they did their Mischief, for a Caution to other bad Men.

Great. So it is, you may well perceive, if you go but a little to the Wall.

Mercy. No, no, let them hang, and their Names rot, and their Crimes live for ever against them: I think it is a high Favour that they are hanged before we came hither; who knows else what they might have done to such poor Women as we are? Then she turned it into a Song, saying:

Now then you Three *hang there, and be a Sign*
To all that shall against the Truth *combine:*
And let him that comes after fear this End,
If unto Pilgrims *he is not a Friend:*
And thou, my Soul, of all such Men beware,
That unto Holiness *Opposers are.*

Thus they went on till they came at the Foot of the Hill *Difficulty*, where again their good Friend Mr. *Great-heart*, took an Occasion to tell them what happened there when *Christian* himself went by. So he had them first to the Spring; Lo, said he, this is the Spring that *Christian* drank of before he went up this Hill, and then it was clear and good, but now it is dirty with the Feet of some that are not desirous that Pilgrims

1. *Part, p.* 61. Ezek. xliv. 18. *it is difficult get-*

here.

ting of good Doctrine in erroneous Times.

here should quench their Thirst? Thereat *Mercy* said, And who so envious, I trow? But said the Guide, it will do, if taken up and put into a Vessel that is sweet and good; for then the Dirt will sink to the Bottom, and the Water come out by itself more clear. Thus, therefore *Christiana* and her Companions were compelled to do. They took it up, and put it into an Earthen Pot, and so let it stand till the Dirt was gone to the Bottom, and then they drank thereof.

Next, he shewed them the two By-ways that were at the Foot of the Hill, where *Formality* and *Hypocrisy* lost themselves. And said he, These are dangerous Paths: Two were here cast away, when *Christian* came by. And although you see these Ways are since stopped up with Chains, Post, and a Ditch, yet there are some that will chuse to adventure here, rather than take the Pains to go up this Hill.

By-paths tho' barred up will not keep all from going therein.

Chr. *The Way of Transgressors is hard*, Prov. xiii. 15. It is a Wonder they can get into their Ways without Danger of breaking their Necks.

Great-heart. They will venture; yea, if any Time any of the King's Servants do happen to see them, and do call upon them, and tell them, That they are in the wrong Ways, and bid them beware of the Danger, then they will railing return them an Answer, and say, *As for the Way that thou hast spoken unto us in the Name of the King, we will not hearken unto thee, but we will certainly do whatsoever Thing goeth out of our Mouths*, &c. *Jer.* xliv. 16, 17. Nay, if you look a little farther, you shall see that these Ways are made cautionary enough, not only by

these

these Posts, Ditch, and Chain, but also by being hedged up, yet they will chuse to go there.

Chr. They are idle, they love not to take Pains, Uphill-ways is unpleasant to them: So it is fulfilled unto them, as it is written, *The Way of the slothful Man is an Hedge of Thorns*: Yea, they will rather chuse to walk upon a Snare, than to go up this Hill, and the rest of this Way to the City.

The Reason why some do chuse to go in By-paths. Prov. xv. 19.

Then they set forward, and began to go up the Hill, and up the Hill they went; but before they got up to the Top, *Christiana* began to pant, and said, I dare say this is a breathing Hill; no Marvel if they that love their Ease more than their Souls, chuse to themselves a smoother Way. Then said *Mercy*, I must sit down; also the least of the Children began to cry. Come, come, said *Great-heart*, sit not down here, for a little above is the Prince's Arbour. Then he took the little Boy by the Hand, and led him thereto.

The Hill puts the Pilgrims to it.

When they were come to the *Arbour*, they were willing to sit down, for they were all in a pelting Heat. Then said *Mercy*, *How sweet is rest to them that labour!* And how good is the Prince of Pilgrims to provide Resting-places for them! Of this *Arbour* I have heard much; but I never saw it before. But let us beware of Sleeping: for I have heard that it cost poor *Christian* dear.

They sit in the Arbour. 1 *Part*, *Page* 62, 63. Mat. xi. 28.

Then said Mr. *Great heart* to the little Ones, Come, pretty Boys, How do you do? What think you now of going on Pilgrimage? Sir, said the least,

I was

I was almoſt beat out of Heart; but I thank you for lending me a Hand at my Need. And I remember what my Mother hath told me, namely, That the Way to Hell is down Hill. But I had rather go up the Ladder to Life, than down the Hill to Death.

The little Boy's Anſwer to the Guide, and alſo to Mercy.

Which is hardeſt, up Hill, *or* down Hill.

Then ſaid *Mercy*, But the Proverb is, *To go down the Hill is eaſy*; but *James* ſaid, (for that was his Name) the Day is coming, when to my Opinion, going down Hill will be hardeſt.

Chriſt. Come, ſaid *Chriſtiana*, will you eat a Bit to ſweeten your Mouths, while you ſit here to reſt your Legs? For I have here a Piece of Pomegranate which Mr. *Interpreter* put into my Hand, juſt when I came out of his Doors; he gave me alſo a Piece of an Honey-comb, and a little Bottle of Spirits.

They refreſh themſelves.

I thought he gave you ſomething, ſaid *Mercy*, becauſe he called you aſide. Yes, ſo he did, ſaid the other. But, ſaid *Chriſtiana*, It ſhall be ſtill as I ſaid it ſhould, when at firſt we came from Home; thou ſhalt be a Sharer in all the Good I have, becauſe thou ſo willingly didſt become my Companion. Then ſhe gave to them, and they did eat, both *Mercy* and the Boys. And ſaid *Chriſtiana* to Mr. *Great-heart*, Sir, Will you do as we? But he anſwered, you are going on a Pilgrimage, and preſently I ſhall return: Much good may what you have do to you. At Home I eat the ſame every Day. Now when they had eaten and drank, and chatred a little longer, their Guide ſaid to them, The Day wears away; if you think good, let us prepare to be going. So they got

Here Chriſtian *ſlept and drept his* Roll.

ot up to go, and the little Boys went before; but *hriſtiana* forgot to take her Bottle of Spirits ith her, ſo ſhe ſent her little Boy back to fetch it. hen ſaid *Mercy*, I think this is a loſing Place.

Here

Here *Christian* lost his Roll, and here *Christiana* le

Christiana *forgets her Bottle of Spirits.*

her Bottle behind her. Sir, Wha is the Cause of this? So their Guid made Answe , and said, the Cau is Sleep or Forgetfulness; som sleep when they should keep awake, and some forg when they should remember: And this is the ver Cause, why often at the resting Places, some Pi grim, in some Things, come off Losers. Pilgrim should watch, and remember what they have alrea

Mark this, 1 Part, p. 65.

received under their greatest En joyments; but for want of doin so, oftentimes their Rejoicings en in Tears, and their Sun-shine in a Cloud; witne the Story of *Christian* at this Place.

When they were come to the Place where *Mistru* and *Timorous* met *Christian*, to persuade him to g back for Fear of the Lions, they perceived, as it we a Stage, and before it, towards the Road, a broa Plate, with a Copy of Verses written thereon, an underneath, the Reason of the raising up of th Stage in that Place: The Verses were these:

Let him that sees this Stage, *take Heed*
Unto his Heart *and* Tongue:
Lest if he do not, here he speed,
As some have long agone.

The Words underneath the Verses were, *Th* Stage *was built to punish such upon, who through* T morousness *and* Mistrust, *shall be afraid to go fu ther on Pilgrimage. Also on this* Stage, *both* Mistru *and* Timorous *were burnt through the Tongue with hot Iron, for endeavouring to hinder* Christian *on Journey.*

Then said *Mercy*, This is much like to the Sa ing of the Beloved, *Psalm* cxv. 3, 4. *What shall gi*

ſom unto thee? Or what ſhall be done unto thee, thou falſe Tongue? Sharp Arrows of the Mighty, with Coals of Juniper.

So they went on till they came within Sight of the Lions. Now, as Mr. *Great-heart* was a ſtrong Man, he was not afraid of a Lion. But when they were come up to the Place where the Lions were, the Boys that went before, were glad to cringe behind, for they were afraid of the Lions; ſo they ſtept back, and went behind: At this their Guide ſmiled and ſaid, How now, my Boys, do you love to go before when no Danger doth approach, and love to come behind ſo ſoon as the Lions appear?

1 Part. p. 69. *An Emblem of theſe Things that go on bravely when there is no Danger, but ſhrink when Troubles come.*

Now as they went on, Mr. *Great-heart* drew his Sword, with Intent to make Way for the Pilgrims in Spight of the Lions. Then there appeared one that it ſeems had taken upon him to back the Lions; and he ſaid to the Pilgrims Guide, What is the Cauſe of your coming hither?

Grim *the Giant backs the Lions.*

Now the Name of this Man was *Grim* the Giant, or *Bloody-man*, becauſe of his ſlaying of Pilgrims, and he was of the Race of Giants.

Great. Then ſaid the Pilgrims Guide, Theſe Women and Children are going on Pilgrimage, and this is the Way they muſt go, and go it they ſhall, in Spight of thee and the Lions.

Grim. This is not their Way, neither ſhall they go therein. I am come forth to withſtand them, and to that End will back the Lions.

Now to ſay the Truth, by Reaſon of the Fierce-

neſs

ness of the Lions, and of the grim Carriage of [illegible] that did back them, this Way had of late lain much unoccupied, and was almost grown over with Grass.

Chr. Then said *Christiana*, Though the High-ways have been unoccupied heretofore, and tho' the Travellers have been made in Times past to walk through By-paths, it must not be so now I am risen. *Now I am risen a Mother in* Israel, *Jud.* v. 6, 7.

Grim. Then he swore by the Lions; but he should, and therefore bid them turn aside, for they should have no Passage there.

But *Great-heart* their Guide made first his Approach unto *Grim*, and laid so heavily at him with his Sword, that he forced him to retreat.

A Fight betwixt Grim *and* Great-heart.

Grim. Then said he, (that attempted to back the Lions) Will you slay me on my own Ground?

Great-heart. It is the King's Highway that we are in, and in this Way it is that thou hast placed the Lions; but these Women and Children, tho' weak, shall hold on their Way in spight of thy Lions. And with that he gave him again a downright Blow, and brought him upon his Knees. With this Blow he also broke his Helmet, and with the next he cut off an Arm. Then did the Giant roar so hideously that his Voice frighted the Women, and yet they were glad to see him lie sprawling upon the Ground. Now these Lions were chained, and so of themselves could do nothing. Wherefore

The Victory.

when old *Grim*, that intended to back them, was dead, *Great-heart* said to the Pilgrims, Come now, follow me, and no Hurt shall happen to you.

They pass by the Lions.

from the Lions. Therefore they went on, but the Women

Women trembled as they paſſed by them; the Boys alſo looked as if they would die; but they all got by without further Hurt.

Now when they were within Sight of the Porter's Lodge, they ſoon came up to it, but they made the more Haſte, after this, to go thither, because it was dangerous travelling there in the Night. So when they were come to the Gate, the Guide knocked, and the Porter cried, *Who is there?* But as ſoon as the Guide had ſaid, *It is I*, he knew his Voice, and came down; (for the Guide had oft before that come thither as a Conductor of Pilgrims.) When he was come down, he opened the Gate, and ſeeing the Guide ſtanding juſt before it, (for he ſaw not the Women, for they were behind him) he ſaid unto him, How now, Mr. *Great-heart*, what is your Buſineſs here ſo late at Night? I have brought, ſaid he, ſome Pilgrims hither, where, by my Lord's Commandment, they muſt lodge: I had been here ſome Time ago, had I not been oppoſed by the Giant that uſed to back the Lions: But I, after a long and tedious Combat with him, have cut him off, and brought the Pilgrims hither in Safety.

They come to the Porter's Lodge.

Great-heart *attempts to go back.*

Port. Will you not go in, and ſtay till Morning?

Great. No, I will return to my Lord To-night.

Chr. Oh! Sir, I know not how to be willing you ſhould leave us in our Pilgrimage, you have been ſo faithful and ſo loving to us; you have fought ſo ſtoutly for us; you have been ſo hearty in counſelling us, that I ſhall never forget your Favour towards us.

The Pilgrims implore his Company ſtill.

Mercy. Then ſaid *Mercy*, O that we might have thy Company to our Journey's End! How can ſuch poor Women as we hold out in a Way ſo full of Troubles as this Way is, without a Friend and Defender?

James. Then ſaid *James* (the youngeſt of the Boys) Pray, Sir, be perſuaded to go with us, and help us, becauſe we are ſo weak, and the Way ſo dangerous as it is.

Great-heart. I am at my Lord's Commandment. If He will allot me to be your Guide quite through, I will willingly wait upon you: But here you failed at firſt; for when he bid me to come thus far with you, then you ſhould have begged of him to have granted your Requeſt. However, at preſent I muſt withdraw; and ſo, good *Chriſtiana*, *Mercy*, and my brave Children, Adieu.

Then the Porter, Mr. *Watchful*, aſked *Chriſtiana* of her Country, and her Kindred; and ſhe ſaid, I came from the City of *Deſtruction*: I am a Widow-Woman, and my Huſband is dead; his Name was *Chriſtian*, the Pilgrim. How, ſaid the Porter, was he your Huſband? Yes, ſaid ſhe, and theſe are his Children; and this (pointing to *Mercy*) is one of my Towns-Women. Then the Porter rang the Bell, as at ſuch Time he was wont, and there came to the Door one of the Damſels, whoſe Name was *Humble-mind*. And to her the Porter ſaid, Go tell it within, That *Chriſtiana*, the Wife of *Chriſtian*, and her Children are come hither on Pilgrimage. She went in therefore and told it. But Oh! what Noiſe for Gladneſs was therein, when the Damſel did but drop the Word out of her Mouth.

Joy at the News of the Pilgrims coming.

So they came in Haſte to the Porter, for *Chriſtiana* ſtood ſtill at the Door: Then ſome of the moſt grave ſaid unto her, Come in, *Chriſtiana*; come in, thou Wife of that good Man; come in, thou bleſſed Woman; come in, with all that are with thee. So ſhe went in, and they followed her that were her Children and Companions. Now when they were gone in, they had them into a very large Room, where they were bidden to ſit down: So they ſat down, and the Chief of the Houſe were called to ſee and welcome the Gueſts. Then they came in, and underſtanding who they were, did ſalute each other with a Kiſs, and ſaid, Welcome, ye Veſſels of the Grace of God: welcome to us, you faithful Friends.

A Chriſtian's Love is kindled at the Sight of one another.

Now, becauſe it was ſomething late, and becauſe the Pilgrims were weary with their Journey, and alſo made faint with the Sight of the Fight, and of the terrible Lions, therefore they deſired as ſoon as might be, to prepare to go to reſt, *Exod.* xii 31. Nay, ſaid thoſe of the Family, refreſh yourſelves with a Morſel of Meat; for they had prepared for them a Lamb, with the accuſtomed Sauce belonging thereto, *John* i. 29. For the Porter had heard before of their coming, and had told it to them within. So when they had ſupped, and ended their Prayers with a Pſalm, they deſired they might go to reſt. But let us, ſaid *Chriſtiana*, if we may be ſo bold as to chuſe, have that Chamber that was my Huſband's when he was here; ſo they had them up thither, and they all lay in a Room. When they were at reſt, *Chriſtiana* and *Mercy* entered into Diſcourſe about Things that were convenient.

1 Part, p. 82.

Christ's Bosom is for all Pilgrims.

Chr. Little did I think when my Husband went on Pilgrimage that I should ever have followed him.

Mercy. And you as little thought of lying in his Bed, and in his Chamber to rest as you do now.

Chr. And much less did I ever think of seeing his Face with Comfort, and of worshipping the Lord the King with him; and now I believe I shall.

Mercy. Hark, don't you hear a Noise?

Chr. Yes, it is, I believe, a Noise of Music for Joy we are here.

Music.

Mercy. Wonderful! Music in the House, Music in the Heart and Music also in Heaven for Joy we are here

Thus they talked awhile, and then betook themselves to Sleep. So in the Morning when they were awake, *Christiana* said to *Mercy*,

Mercy *did laugh in her Sleep.*

Chr. What was the Matter that you did laugh in your Sleep To-night? I suppose you was in a Dream.

Mercy. So I was, and a sweet Dream it was But are you sure I laughed?

Chr. Yes, you laughed heartily; but prithee *Mercy*, tell me thy Dream.

Mercy's *Dream.*

Mercy. I was Dreaming that I sat all alone in a solitary Place and was bemoaning the Hardness of my Heart.

Now I had not sat there long, but methought many were gathered about me to see me, and to hear what it was that I said. So they hearkened, and I went on bemoaning the Hardness of my Heart. At this some of them laughed at me, some called me Fool, and some began to thrust me about. With that me-

ethought I looked up, and saw one coming directly o me, and said, *Mercy*, What ails hee? Now when he had heard e make my Complaint, he said *Peace be to thee.* So he wiped my Eyes with his Handkerchief, and clad me in Silver and Gold, *Ezek.* xxvi. 8, 9, 10, 11. He put a Chain about my Neck, Ear-rings in my Ears, and a beautiful Crown upon my Head. Then he took me by the Hand, nd said, *Mercy*, come after me. So he went up, nd I followed, till we came to a golden Gate. Then he knocked, and when they within had pened, the Man went in, and I followed him up o a Throne upon which one sat, and he said to me, Welcome Daughter. The Place looked bright and winkling like the Stars, or rather like the Sun, and thought that I saw your Husband there: so I woke from my Dream. But did I laugh?

What her Dream was.

Chr. Laugh! Aye, and well you might, to see yourself so happy. For you must give me Leave to tell you that it was a good Dream, and that as you have begun to find the first Part true, so you shall find the second at last. *God speaks once, yet Men perceiveth it not; in a Dream, in a Vision of the Night, when deep Sleep falleth upon Men, in slumbering upon the Bed*, Job xxxiii. 14, 15. We need not when in Bed, lie awake to talk with God; he can visit us while asleep, and cause us to hear his Voice. Our Hearts do awake when we sleep, and God can speak unto us then by Words, by Proverbs, by Signs and Similitudes, as well as if one was awake.

Mercy. Well, I am glad of my Dream, for I hope ere long to see it fulfilled.

Mercy *glad of her Dream.*

Chr. I think it is now high Time to riſe.

Mer. Pray, if they invite us to ſtay awhile, let us willingly accept of the Proffer. I am the willinger to ſtay awhile here, to grow better acquainted with theſe Maidens, *Prudence*, *Piety*, and *Charity*.

Chr. We ſhall ſee what they will do. So when they were up and ready, they came down, and they aſked one another about their Reſt.

Mer. Very good, ſaid *Mercy*. It was one of the beſt Night's Lodging that ever I had in my Life.

Then ſaid *Prudence* and *Piety*, If you will be perſuaded to ſtay here awhile, you ſhall have what the Houſe will afford.

They ſtay ſome Time.

Char. Aye, and that with a very good Will, ſaid *Charity*. So they conſented, and ſtaid there about a Month and above. And becauſe *Prudence* would ſee how *Chriſtiana* had brought up her Children, ſhe aſked Leave of her to catechiſe them: So ſhe gave her free Conſent. Then ſhe began with the youngeſt.

Prudence *deſires to catechiſe* Chriſtiana's *Children.*

Prud. And ſhe ſaid, Come, *James*, Canſt thou tell me who made thee?

James *catechiſed.*

James. God the Father, God the Son, and God the Holy Ghoſt.

Prud. Good Boy. And canſt thou tell who ſaved thee?

James. God the Father, God the Son, and God the Holy Ghoſt.

Prud. Good Boy ſtill: But how doth God the Father ſave thee?

James. By his Grace.

Prud. How doth God the Son ſave thee?

James. By his *Illumination*, by his *Renovation*, and by his *Preſervation*.

Then

Then said *Prudence* to *Christiana*, You are to be ommended for thus bringing up your Children. I ppose I need not ask the rest these Questions, nce the youngest of them can nswer them so well. I will erefore apply myself to the next youngest.

Joseph *catechised.*

Then she said, Come *Joseph*, (for his Name was *oseph*) will you let me catechise you?

Joseph. With all my Heart.

Prud. What is Man?

Joseph. A reasonable Creature, made so by God, s my Brother said.

Prud. What is supposed by this Word *saved?*

Joseph. That Man by Sin, has brought himself nto a State of *Captivity* and *Misery.*

Prud. What is supposed by his being *saved* by he *Trinity?*

Joseph. That Sin is so great and mighty a Tyrant hat none can pull us out of his Clutches but God; nd that God is so good and loving to Man, as to ull him indeed out of this miserable State.

Prud. What is God's Design in saving poor Man?

Joseph. The glorifying of his Name, his Grace nd Justice, &c. and the everlasting Happiness of is Creature.

Prud. Who are they that must be saved?

Joseph. Those that accept of his *Salvation.*

Prud. Good Boy, *Joseph*, thy Mother has taught hee well, and thou hast hearkened to what she has aid unto thee.

Then said *Prudence* unto *Samuel*, (who was the ldest but one.)

Prud. Come, *Samuel*, are you willing that I hould catechise you?

Sam. Yes, forsooth, if you please.

Samuel *catechiſed.*

Prud. What is Heaven?

Sam. A Place and State moſt bleſſed, becauſe God dwelleth there.

Prud. What is Hell?

Sam. A Place and State moſt woeful, becauſe it is the Dwelling-place of Sin, the Devil, and Death.

Prud. Why wouldeſt thou go to Heaven?

Sam. That I may ſee God, and ſerve him without Wearineſs; and that I may ſee Chriſt, and love him everlaſtingly; that I may have that Fulneſs of the Holy Spirit in me, which I can by no Means here enjoy.

Prud. A very good Boy, and one alſo that has learned well.

Matthew *catechiſed.*

Then ſhe addreſſed herſelf to the eldeſt, whoſe Name was *Matthew*, and ſaid to him, Come *Matthew*, ſhall I catechiſe you?

Mat. With a very good Will.

Prud. I aſk then, if there was ever any Thing that had been antecedent to, or before God?

Mat. No, for God is eternal; nor is there any Thing, excepting himſelf, that had a Being until the Beginning of the Firſt Day: *For in ſix Days the Lord made Heaven and Earth, and all that in them is.*

Prud. What do you think of the Bible?

Mat. It is the Word of God.

Prud. Is there nothing written therein but what you underſtand?

Mat. Yes, a great deal.

Prud. What do you do when you meet with Places you do not underſtand?

Mat. I think God is wiſer than I. I pray alſo that he will be pleaſed to let me know all things that he knows will be for my good.

Prud.

Prud. How do you believe as touching the Re-urrection of the Dead?

Mat. I believe they ſhall riſe the ſame as they ere buried; the ſame in Nature, tho' not in Cor-uption. And I believe this upon a double Account. irſt, Becauſe God has promiſed it. Second, Be-auſe he is able to perform it.

Then ſaid *Prudence* to the Boys, You muſt ſtill earken to your Mother, for ſhe can learn you ore. You muſt alſo diligently give Ear to what ood Talk you ſhall hear from others; for your Sake o they ſpeak good Things. Ob-erve alſo, and that with Chear-ulneſs, when the Heavens and e Earth do teach you; but eſpe-ially be much in the Meditation f that Book that was the Cauſe of your Father's ecoming a Pilgrim. I, for my Part, my Children, ill teach you what I can while you are here, and hall be glad if you will aſk me Queſtions that tend o godly edifying.

Prudence's *Concluſion upon the catechiſing of the Boys.*

Now when theſe Pilgrims had een in this Place a Week, *Mercy* ad a Viſitor that pretended ſome Good-will unto her, and his Name was Mr. *Briſk*, Man of ſome Breeding, and that pretended to Religion; but a Man that ſtuck very cloſe to the World. So he come once or twice, or more to *Mercy*, and offered Love unto her: Now *Mercy* was of a fair Counte-ance, and therefore the more alluring.

Mercy *has a Sweetheart.*

Mercy's *Temper.*

Her Mind alſo was, To be always buſying herſelf n doing, for when ſhe had nothing to do for her-elf, ſhe would be making Hoſe and Garments for thers, and would beſtow them on thoſe that had

need: And Mr. *Brisk* not knowing where or how she disposed of what she made, seemed to be greatly taken, for that he found her never idle. I warrant her a good Housewife, quoth he to himself.

Mercy *enquires of the* Maids *concerning Mr.* Brisk.

Mercy then revealed the Business to the Maidens that were of the House, and enquired of them concerning him, for they did know him better than she. So they told her that he was a very busy young Man, and one that pretended to Religion; but was, as they feared, a Stranger to the Power of that which is good.

Nay, then, said *Mercy*, I will look no more on him, for I purpose never to have a Clog to my Soul.

Prudence then replied, That there needed no great Matter of Discouragement to be given to him; her continuing so as she had begun to do for the Poor, would quickly cool his Courage.

So the next Time he comes, he finds her at her old Work, making of Things for the Poor. Then said he, What always at it? Yes, said she, either for myself, or for others: And what canst thou earn a Day, quoth he? I do these Things, said she, *That I may be rich in good Works, laying up a good Foundation against the World to come, that I may lay hold on eternal Life*, 1 Tim. vi. 17. 18. 19. Why prithee, what dost thou do with them? said he. *Cloath the Naked*, said she. With that his Countenance fell, so he forebore to come to her again. And when he was asked the Reason, why, he said, *That* Mercy *was a pretty Lass, but had ill Conditions.*

Talk betwixt Mercy *and Mr.* Brisk.

He forsakes her, and why.

When

When he had left her, *Prudence* said, Did not I tell thee that Mr. *Brisk* would soon forsake thee? Yea, he will raise up an ill Report of thee: For notwithstanding his Pretence to Religion, and his seeming Love to *Mercy*, yet *Mercy* and he are of Tempers so different, that I believe they will never come together.

Mercy in the Practice of Mercy rejected, while the Name of Mercy is liked.

Mercy, I might have had Husbands before now, though I spake not of it to any one.

Prud. Mercy in our Days is little set by, any farther than as to its Name; The Practice which is set forth by the Conditions, there are but few that can abide.

Mer. Well, said *Mercy*, if nobody will have me, I will die a Maid, for my Conditions shall be to me as a Husband. For I cannot change my Nature: And to have one that lives cross to me in this, I purpose never to admit of so long as I live: I had a Sister named *Bountiful*, married to one of those Churls, but he and she could not agree; but because my Sister was resolved to do as she had begun, that is, to shew Kindness to the Poor, therefore her Husband first cried her down at the Cross, and then turned her out of Doors.

Mercy's Resolution.

How Mercy's Sister was served by her Husband.

Prud. And yet he was a Professor, I warrant ye.

Mercy. Yes, such a one as he was, and of such as the World is now full; but I am for none of them all. Now *Matthew* the eldest Son of *Christiana* fell sick, and his Sickness was sore upon him, for he was much pained in his Bowels, so that he was

Matthew *falls sick.*

with it at Times, pulled as it were both Ends together. There dwelt also not far from thence, one Mr. *Skill*, an ancient and well approved Physician. So *Christiana* desired it, and they sent for him, and he came. When he entered the Room, and had a little observed the Boy, he concluded, that he was sick of the Gripes. Then he said unto his Mother, What Diet had *Matthew* of late fed on? Diet, said *Christiana*, nothing but what is wholesome. Then the Physician answered, This Boy has been tampering with something that lies in his Maw undigested, and that will not away without Means. And I tell you he must be purged, or else he will die.

Gripes of Conscience. The Physician's Judgment.

Sam. Then said *Samuel*, Mother, What was that my Brother did gather and eat, as soon as we were come from the Gate that is at the Head of this Way? You know that there was an Orchard on the other Side of the Wall, and some of the Trees hung over, and my Brother did pluck and eat.

Samuel *puts his Mother in Mind of the Fruit his Brother did eat.*

Chr. True, my Child, said *Christiana*, he did taste thereof, and did eat; naughty Boy as he was.

Skill. I know he had eaten something that was not wholesome Food, and that Food, to wit, that Fruit is even the most hurtful of all; it is the Fruit of *Belzebub*'s Orchard; I do marvel that none did warn you of it; many have died thereof.

Chr. Then *Christiana* began to cry, and she said, O naughty Boy; and careless Mother! what shall I do for my Son!

Skill. Come, do not be too dejected; the Boy may do well again, but he must purge and vomit.

Chr.

Chr. Pray, Sir, try the utmoſt of your Skill with him whatever it coſt.

Skill. Nay, I hope I ſhall be reaſonable, *Heb.* x. 1, 2, 3, 4. So he made him a Purge, but it was too weak: It was ſaid it was made of the Blood of a Goat, the Aſhes of an Heifer, and with ſome of the Juice of Hyſſop, *&c.* When Mr. *Skill* had ſeen that Purge was too weak, he made him one to the Purpoſe; 'twas made *Ex Carne & Sanguine Chriſti*, John 54. 55, 56, 57. Mark ix. 49. Heb. xiv. (you know Phyſicians give ſtrange Medicines to their Patients) and was made up into Pills, with a Promiſe or two, and a proportionable Quantity of Salt. Now he was to take them three at a Time faſting, in half a Quarter of a Pint of *Tears of Repentance*. When this Potion was prepared, and brought to the Boy, he was loth to take it, tho' torn with the Gripes, as if he ſhould be pulled in Pieces. Come, come, ſaid the Phyſician, you muſt take it: It goes againſt my Stomach, ſaid the Boy. Pray, Sir, ſaid *Chriſtiana* to Mr. *Skill*, How doth it taſte? It hath no ill Taſte, ſaid the Doctor: Then ſhe touched the Pills with the Tip of her Tongue. O *Matthew*, ſaid ſhe, this Potion is ſweeter than Honey. If thou loveſt thy Mother, if thou loveſt thy Brothers, if thou loveſt *Mercy*, if thou loveſt thy Life, take it. So with much ado, after a Prayer for the Bleſſing of God upon it, he took it, and it wrought kindly with him. It cauſed him to purge, to ſleep, and reſt quietly; and put him into a fine Heat and breathing Sweat, and rid him of his Gripes.

Potion *prepared. The* Latin *I borrow.*

The Boy loth to take the Phyſick.

The Mother taſtes it, and perſuades him.

So

So in a little Time he got up, and walked about with a Staff, and would go from Room to Room talking with *Prudence*, *Piety*, and *Charity* of his Diſtemper, and how he was healed.

A Word of God, in the Hand of Faith.

So when the Boy was healed, *Chriſtiana* aſked Mr. *Skill*, ſaying, Sir, What will content you for your Pains and Care to me and my Child? And he ſaid, You muſt pay the *Maſter of the College of Phyſicians*, Heb. xii. 14, 15. according to Rules made in that Caſe and provided.

Chr. But, Sir, ſaid ſhe, what is this Pill good for elſe?

This Pill an Univerſal Remedy.

Skill. It is an Univerſal Pill; it is good againſt Diſeaſes that Pilgrims are incident to; and when it is well prepared, it will keep good Time out of Mind

Chr. Pray, Sir, make me up twelve Boxes of them, for if I can get theſe, I will never take other Phyſick.

Skill. Theſe Pills are good to prevent Diſeaſes, as well as to cure when one is ſick. Yea, I dare ſay it, and ſtand to it, That if a Man would but uſe this Phyſick as he ſhould, *it would make him live for ever*, John vi. 50. But good *Chriſtiana*, thou muſt give theſe Pills * *no other Way*, but as I have preſcribed; for if you do, they will do no good. So he gave unto *Chriſtiana* Phyſick for herſelf and Boys, and for *Mercy*; and bid *Matthew* take heed how he eat any more green Plumbs, and kiſſed him, and went his Way.

* *In a Glaſs of the* Tears of Repentance.

It was told you before, that *Prudence* bid the Boys, That if at any Time they would, they ſhould aſk her ſome Queſtions that might be profitable, and ſhe would ſay ſomething to them. *Mat.*

Mat. Then *Matthew* who had been ſick, aſked her, Why for the moſt Part Phyſick ſhould be bitter to our Palates? *Of Phyſick.*

Prud. To ſhew how unwelcome the Word of God and the Effects thereof are to the carnal Heart. *Of the Effects of* Phyſick.

Mat. Why does Phyſick, if it does good, purge and cauſe to vomit?

Prud. To ſhew that the Word, when it works effectually, cleanſeth the Heart and Mind For look what one doth to the Body, the other doth to the Soul.

Mat. What ſhould we learn by ſeeing the Flame of the Fire go upwards? And by ſeeing the Beams and ſweet Influences of the Sun ſtrike downward? *Of* Fire, *and of the* Sun.

Prud. By the going up of the Fire we are taught to aſcend to Heaven, by frequent and hot Deſires: And by the Sun ſending his Heat, Beams, and ſweet Influences downward, we are taught, That the Saviour of the World, tho' high, reaches down with his Grace and Love to us.

Mat. Where have the Clouds their Water? *Of the* Clouds.

Prud. Out of the Sea.

Mat. What may we learn from that?

Prud. That Miniſters ſhould fetch their Doctrines from God.

Mat. Why do they empty themſelves upon the Earth?

Prud. To ſhew that Miniſters ſhould give out what they know of God to the World.

Mat. Why is the Rainbow cauſed by the Sun? *Of the* Rainbow.

Prud. To ſhew that the Covenant of God's Grace is confirmed to us in Chriſt.

Mat. Why do the Springs come from the Seas up through the Earth? *Prud.*

Prud. To ſhew that the Grace of God comes to us through the Body of Chriſt.

Mat. Why do ſome of the Springs riſe out of the Tops of the Hills?

Of the Springs.

Prud. To ſhew that the Spirit of Grace ſhall ſpring up in ſome that are great and mighty, as well as in many that are poor and low.

Of the Candle.

Mat. Why does the Fire faſten upon the Candle-wick?

Prud. To ſhew that unleſs Grace doth kindle upon the Heart there will be no true Light of Life in us.

Mat. Why is the Wick and Tallow, and all, ſpent to maintain the Light of the Candle?

Prud. To ſhew that Body and Soul, and all ſhould be at the Service of, and ſpend themſelves to maintain in good Condition, that Grace of God that is in us.

Of the Pelican.

Mat. Why doth the *Pelican* pierce her own Breaſt with her Bill?

Prud. To nouriſh her young ones with her Blood, and thereby to ſhew that Chriſt the Bleſſed ſo loved his young, his People, to ſave them from Death by his Blood.

Of the Cock.

Mat. What may one learn by hearing the Cock crow?

Prud. Learn to remember *Peter*'s Sin, and *Peter*'s Repentance. The Cock's Crowing ſhews alſo, that Day is coming on: Let then the Crowing of the Cock put thee in Mind of the laſt and terrible Day of Judgment.

They provide to be gone on their Way.

Now about this Time the Month was out, wherefore they ſignify to thoſe of the Houſe, that it was convenient for them to be up and going. Then ſaid *Joſeph* to his Mother, It is con-

convenient that you forget not to ſend to the Houſe of Mr. *Interpreter*, to pray him to grant that Mr. *Great-heart* ſhould be ſent to be our Conductor the reſt of the Way. Good Boy, ſaid ſhe, I had almoſt forgot. So ſhe drew up a Petition, and prayed Mr. *Watchful* the Porter, to ſend it by ſome fit Man, to her good Friend Mr. *Interpreter*; who when it was come, and he had ſeen the Contents of the Petition, ſaid to the Meſſenger, Go tell them that I will ſend him.

When the Family where *Chriſtiana* was, ſaw that They had a Purpoſe to go forward, they called the whole Houſe together to give Thanks to their King for ſending them ſuch profitable Gueſts as theſe. Which done, they ſaid unto *Chriſtiana*, And ſhall we not ſhew thee ſomething, according as our Cuſtom is to do to Pilgrims, on which thou mayeſt meditate when thou art on the Way? So they took *Chriſtiana*, her Children, and *Mercy* into the Cloſet, and ſhewed them one of the Apples *Eve* eat of, and that ſhe alſo did give her Huſband, and for the eating of which they were both turned out of Paradiſe; and aſked her what ſhe thought that was? Then *Chriſtiana* ſaid, It is Food or Poiſon, I know not which: So they opened the Matter to her, and ſhe held up her Hands and wondered, *Gen.* iii. 6. *Rom.* vii. 24.

The Weak may call the Strong ſometimes to Prayers.

Eve's *Apple.*

A Sight of Sin is amazing.

Then they had her to a Place, and ſhewed her *Jacob's Ladder*. Now at that Time there were ſome Angels aſcending upon it. So *Chriſtiana* looked and looked to ſee the Angels go up, ſo did the reſt of the Company.

Jacob's *Ladder.*

Then

Then they were going into another Place to ſhew them ſomething elſe: But *James* ſaid to his Mother, Pray bid them ſtay a little longer, for this is a curious Sight. So they turned again, and ſtood feeding their Eyes with this ſo pleaſant a Proſpect. After this, they had them into a Place where there hung up a golden Anchor; ſo they bid *Chriſtiana* take it down; for ſaid they, you ſhall have it with you, *Gen.* xxvii. 12, for it is of abſolute Neceſſity that you ſhould have it, that ſo you may lay hold on that within the Veil, and ſtand ſtedfaſt in caſe you ſhould meet with turbulent Weather: So they were glad thereof, *John* i. 15. *Heb.* vi. 19. *Gen.* xxviii. 12. Then they took them, and had them to the Mount upon which *Abraham* our Father had offered up *Iſaac* his Son, and ſhewed them the Altar, the Wood, the Fire, and the Knife, for they remain to be ſeen at this Day. When they had ſeen it, they lifted up their Hands, and bleſſed themſelves, and ſaid, Oh! what a Man for Love to his Maſter, and for Denial to himſelf, was *Abraham!* After they had ſhewed them all theſe Things, *Prudence* took them into the Dining-room, where ſtood a Pair of excellent Virginals; ſo ſhe played upon them, and turned what ſhe had ſhewed them into this excellent Song:

A Sight of Chriſt is taken.

Golden Anchor.

Of Abraham *offering up* Iſaac.

Prudence's *Virginals.*

Eve's *Apple we have ſhewed you,*
Of that be thou aware:
You have ſeen Jacob's *Ladder too,*
On which the Angels are:
An Anchor *you received have;*
But let not that ſuffice,

Until

Until with Abraham *you have gave*
Your best of Sacrifice.

Now about this Time one knocked at the Door: to the Porter opened it, and behold Mr. *Great-heart* was there; but when he was come in, what Joy was there! For it now came fresh again into their Minds, how but while ago he had slain old *Grim Bloody-man* the Giant, and had delivered them from the Lions.

Mr. Great-heart *comes again.*

Then said Mr. *Great heart* to *Christiana*, and to *Mercy*: My Lord hath sent each of you a Bottle of Wine, and also some parched Corn, together with a Couple of Pomegranates. He also has sent the Boys some Figs and Raisins to refresh them in their Way.

He brings a Token from his Lord with him.

Then they addressed themselves to their Journey, and *Prudence* and *Piety* went along with them. When they came to the Gate, *Christiana* asked the Porter, if any one of late went by. He said, No, only one some Time since, who told me, There had been a Robbery committed on the King's Highway as you go: But, said he, the Thieves are taken, and will be tried for their Lives. Then *Christiana* and *Mercy* were afraid, but *Matthew* said, Mother, fear nothing, so long as Mr. *Great-heart* is to go with us, and be our Conductor.

Robbery.

Then said *Christiana* to the Porter, I am much obliged to you for all the Kindnesses that you have shewed to me since I came hither; and also that you have been so loving and kind to my Children; I know not how to gratify your Kindness; wherefore pray, as a Token of my Respect

Christiana *takes her Leave of the* Porter.

Respect to you, accept of this small Mite: So sh put a Golden Angel into his Hand, he made her low Obeysance, and said, Let th Garments be always white, an thy Head want no Ointmen Let *Mercy* live and not die, and let not her Work be few. And to all the Boys he said, Do you fle youthful Lusts and follow after Godliness with the that are grave and wise; so shall you put Gladne into your Mother's Heart, and obtain Praise of a that are sober-minded. So they thanked the Por ter, and departed.

The Porter's *Blessing.*

Now I saw in my Dream that they went forwar until they were come to the Brow of the Hill, whe *Piety* bethinking herself, cried aloud, Alas! I hav forgot what I intended to bestow upon *Christian* and her Companions, and I will go back and fetc it; so she ran and fetched it. When she was gon *Christiana* thought she heard in a Grove a little Wa off, on the Right-hand, a most curious and melo dious Note, with Words much like these:

Through all my Life thy Favour is
So frankly shew'd to me,
That in thy House for evermore
My Dwelling-place shall be.

And listening still, she thought she heard anothe answer it, saying:

For why, the Lord our God is good,
His Mercy is for ever sure;
His Truth at all Times firmly stood,
And shall from Age to Age endure.

So *Christiana* asked *Prudence* what it was th made those curious Notes, *Sang* ii. 11, 12. The are, said she, our Country-Birds: They sing the Notes but seldom, except it be at Spring, whe

he Flowers appear, and the Sun ſhines warm, and hen you may hear them all Day long. I often, ſaid e, go to hear them; we oft-times keep them tame our Houſe: They are very fine Company for us hen we are melancholy; they alſo make the Woods, roves, and ſolitary Places deſirous to be in.

By this Time *Piety* was come gain, ſo ſhe ſaid to *Chriſtiana*, ook here, I have brought thee a ift of all thoſe Things that thou aſt ſeen at our Houſe, upon which ou mayeſt look when thou findeſt thyſelf forget-l, and call all thoſe Things again to Remem-rance for thy Edification and Comfort.

Piety *beſtows ſomething on them at parting.*

Now they began to go down the Hill, into the *alley of Humiliation.* It was a ſteep Hill, and the Way was ſlippery; but they were very careful, ſo ey got down pretty well. When they were down the Valley, *Piety* ſaid to *Chriſtiana*, This is the lace where your Huſband met with that foul Fiend *pollyon*, and where they had the greateſt Fight that ey had; I know you cannot but have heard there-f. But be of good Courage, for ſo long as you have Mr. *Great-heart* for your Guide and Conductor, we ope you will fare the better. So when theſe Two ad committed the Pilgrims to the Conduct of their uide, he went forward, and they came after.

They went therefore on as be-g a little refreſhed; but they ad not gone far, before *Mercy* oking behind her, ſaw as ſhe thought, ſomething moſt like a Lion, and it came great padding Pace after, and had a hollow Voice of Roaring, and at every oar that it gave, it made the Valley echo, and

Great-heart *encourages them.*

A Lion.

all

all their Hearts to ach, save the Heart of him th
was their Guide. So it came up, and Mr. *Gre*
heart went behind, and put the Pilgrims also bef
him. The Lion also came on apace, and M
Great-heart addressed himself to give him Batt
1 *Pet.* v. 8. But when he saw that it was det
mined that Resistance should be made, he also dr
back, and came no farther.

Then they went on again, and their Conduc
did go before them, till they came to a Place wh
was cast up a Pit, the whole Bread
of the Way, and before they co
be prepared to go over that, a gr
Mist and Darkness fell upon them, so that th
could not see. Then said the Pilgrims, Alas! n
what shall we do! But their Guide made Answ
Fear not, stand still, and see what an End will
put to this also; so they staid there, because th
Path was marred.

A Pit and Darkness.

Great. Then said Mr. *Great-hea*
We need not be so afraid of this V
ley, for here is nothing to hurt
unless we procure it ourselves. I
true, *Christian* did here meet wi
Apollyon; with him he had also a sore Combat, b
that Fray was the Fruit of those Slips that he got
his going down the Hill: For they that get Sli
there, must look for Combats here: And hence
is that this Valley has got so hard a Name: For t
common People when they hear so
frightful Thing has befallen such
one in such a Place, are of Opinion that Place
haunted with some foul Fiend, or evil Spirit; wh
alas! it is the Fruit of their own Doings that su
Things befal them.

Mr. Great-heart *at the* Valley *of* Humiliation.

1 *Part*, *p.* 88.

T

This *Valley of Humiliation* is of itſelf as fruitful a Place as any the Crow flies over; I am perſuaded, if we could hit upon it, we might find ſomewhere hereabouts, ſomething that might give us an Account why *Chriſtian* was ſo hard beſet in this Place.

The Reaſon why Chriſtian was ſo hard beſet here.

Then *James* ſaid to his Mother, Lo! yonder ſtands a Pillar, and it looks as if ſomething was written thereon; let us go and ſee what it is. So they went, and found there was written, *Let Chriſtian's Slips before he come hither, and the Burthen met with in this Place, be a Warning to thoſe that come after.* Lo! ſaid their Guide, Did not I tell you that there was ſomething hereabouts that would give Intimation of the Reaſon why *Chriſtian* was ſo hard beſet in this Place? Then turning to *Chriſtiana*, he ſaid, No Diſparagement to *Chriſtian*, more than to many others, whoſe Hap and Lot it was. For it is eaſier going up than down this Hill, and that can be ſaid of but few Hills in all theſe Parts of the World. But we will leave the good Man, he is at reſt; he alſo had a brave Victory over his Enemy: Let him grant, that dwelleth above, that we fare no worſe when we come to be tried, than *Chriſtian* your Huſband did.

A Pillar with an Inſcription on it.

But we will come again to this *Valley of Humiliation*. It is the beſt and moſt fruitful Piece of Ground in theſe Parts. It is a fat Ground, and as you ſee, conſiſteth much in Meadows; and if a Man was to come here in Summer-time, as we do now, if he knew not any Thing before thereof, and if he alſo delighted himſelf in the Sight of his Eyes, he might

This Valley a brave Place.

might ſee that which would be delightful to him *Behold how green this Valley is, alſo how beautiful wit Lillies!* Song ii. 1. John iv. 6. 1 Pet. v. 5. I have al ſo known many labouring Men that have got goo Eſtates in this *Valley of Humiliation* (for God reſiſt eth the Proud, but giveth Grace to the Humble) fo indeed it is a very fruitful Soi and doth bring forth by Handfuls Some have wiſhed the next Wa to their Father's Houſe were her that they might be troubled no more with eith Hills or Mountains to go over; but the Way is th Way, and there's an End.

Men thrive in the Valley of Humiliation.

Now as they were going along, and talking, the eſpied a Boy feeding his Father's Sheep. The Be was in very mean Cloaths, but of a freſh and wel favoured Countenance, and as he ſat by himſelf, h ſung: Hark, ſaid Mr. *Great-heart* to what the She herd's Boy ſaith; ſo they hearkened, and he ſaid

He that is down, need fear no Fall,
He that is low, no Pride: Phil.
He that is humble ever ſhall 12, 1
Have God to be his Guide.
I am content with what I have,
Little, or be it much:
And, Lord, Contentment ſtill I crave,
Becauſe Thou ſaveſt ſuch.
Fulneſs to ſuch a Burthen is Heb. xiii.
That go on Pilgrimage:
Now little, and hereafter Bliſs,
Is beſt from Age to Age.

Then ſaid the Guide, Do you hear him? I w dare to ſay, this Boy lives a merrier life, and wea more of the Herb called *Heart's-Eaſe*, in his Boſo than he that is clad in Silk and Velvet: But we w proceed in our Diſcourſe.

In this Valley our Lord formerly had his Country-house, he loved much to be here. He loved also to walk in these Meadows, and he found the Air was pleasant. Besides, here a Man shall be free from all the Noise and Hurrying of this Life: All States are full of Noise and Confusion, only the Valley of *Humiliation* is that empty and solitary Place. Here Man shall not be let or hindered in his Contemplation, as in other Places he is apt to be. This is a Valley that no Body walks in, but those that love a Pilgrim's Life. And tho' *Christian* had the hard Hap to meet with *Apollyon*, and to enter with him a sad Encounter; yet I must tell you, that in former Times Men have met with Angels here, have found Pearls here, and have in this Place found the Words of Life, *Hosea* xii. 4, 5.

Christ when in the Flesh had his Country-house in the Valley of Humiliation.

Did I say our Lord had here in former Days his Country-house, and that he loved here to walk? I will add, In this Place, and to the People that live and trace these Grounds, he has left a yearly Revenue, to be faithfully paid them at certain Seasons, for their Maintenance by the Way, and for their farther Encouragement to go on in their Pilgrimage.

Now as they went on, *Samuel* said to Mr. *Great-heart*, Sir, I perceive that in this Valley my Father and *Apollyon* had their Battle; but whereabouts was the Fight? For I perceive this Valley is large.

Great. Your Father had the Battle with *Apollyon* at a Place yonder before us, in a narrow Passage, just beyond *Forgetful-Green*: And indeed that Place is the most dangerous Place in these Parts. For if at any Time Pilgrims meet with any Brunts, it is when they for-

Forgetful-Green.

get what Favours they had received, and how un worthy they were of them: This is the Place al where others have been hard put to it. But mor of the Place when we come to it, for I perſuad myſelf, that to this Day, there remains either ſom ſign of the Battle, or ſome Monument to tell that ſuch a Battle was there fought.

Mercy. Then ſaid *Mercy*, I think I am as well i this Valley, as I have been any where elſe in all ou Journey: The Place methinks ſuit with my Spirit. I love to be in ſuc Places, where there is no rattlin with Coaches, or rumbling with Wheels: Methink here one may, without much Moleſtation, be think ng what he is, whence he came, what he has done nd to what the King has called him. Here on may think, and break at Heart, and melt in one's Spi rit, and one's Eyes become as the *Fiſh-pools* of *Heſh bon*, Song vii. 5. Pſal. lxxiv. 5, 6, 7. Hoſ. ii. 15 They that go rightly through this Valley of *Bacha* make it well; the Rain that God ſends down fro Heaven upon them that are here alſo, *filleth the Pools* This Valley is that alſo from whence the King wil give to their Vineyards, and they that go thro' it ſha ſing as *Chriſtian* did, for all he met with *Apollyon*.

Humility, a ſweet Grace.

An Experiment of it.

Great-heart. It is true, ſaid thei Guide, I have gone through thi Valley many a Time, and neve was better than when here. I have alſo been Con ductor to ſeveral Pilgrims, and they have confeſſe the ſame. *To this Man will I look*, ſaith the King *even to him that is poor, and of a contrite Spirit, an that trembles at my Word.*

Now they were come to the Place where the afore tioned Battle was fought. Then ſaid the Guid unt

to *Christiana*, her Children, and *Mercy*: This is Place; on this Ground *Christian* stood, and up re came *Apollyon* against him: d look, did not I tell you, here some of your Husband's Blood on these Stones to this Day: Be- ld also, how here and there are to be seen upon the Place, some the Shivers of *Apollyon*'s broken rts! See also how they did beat the Ground with ir Feet as they fought, to make good their Places inst each other; how also with their By-blows y did split the very Stones in Pieces: Verily, *ristian* did here play the Man, and shewed himself stout as *Hercules* could, had he been there even nself. When *Apollyon* was beat, he made his Re- at to the next Valley, that is called *the Valley of the dow of Death*, unto which we shall come anon.

The Place where Christian *and the* Fiend *did fight; Some Signs of the Battle remain.*

Lo! yonder also stands a Monu- nt, on which is engraven this tle, and *Christian*'s Victory, to Fame throughout all Ages: So, because it stood t on the Way-side before them, they stept to it, d read the Writing, which Word for Word was s:

A Monument of the Battle.

Hard by here was a Battle fought,
ost strange, and yet most true;
Christian *and* Apollyon *sought,*
ch other to subdue.
The Man so bravely play'd the Man,
made the Fiend to fly:
Of which a Monument I stand,
e same to testify.

A Monument of Christian's *Victory*, 1 Part p. 97.

When they had passed by this Place, they came on the Borders of the *Shadow of Death*, and this

Valley was longer than the other, a Place also mo
ſtrangely haunted with evil Things, as many are
ble to teſtify. But theſe Women and Children we
the better through it, becauſe they had Day-Ligh
and becauſe Mr. *Great-heart* was their Conductor.

Groaning heard. When they were entered upo
this Valley, they thought the
heard a Groaning as of dying Men; a very gre
Groaning. They thought alſo that they did ha
Words of Lamentation, ſpoken as of ſome extrem
Torment. Theſe Things made the Boys to quake
the Women alſo waxed pale and wan; but the
Guide bid them be of good Comfort.

The Ground ſhakes. So they went on a little farther, and they thoug
that they felt the Ground beg
to ſhake under them, as if ſom
hollow Place was there; they alſo heard a Kind
Hiſſing as a Serpent's, but nothing as yet appeare
Then ſaid the Boys, Are we not at the End of th
doleful Place? But the Guide alſo bid them be
good Courage, and look well to their Feet, le
haply, ſaid he, you be taken in ſome Snare.

James ſick with Fear. Now *James* began to be ſic
but I think the Cauſe thereof w
Fear; ſo his Mother gave him ſom
of that Glaſs of Spirits that ſhe had given her at th
Interpreter's Houſe, and three of the Pills that M
Skill had prepared, and the Boy began to revi
Thus they went on till they came to about the Mi
dle of the Valley, and then *Chriſtiana* ſaid, Methin

A Fiend appears. I ſee ſomething yonder, upon th
Road before us, a Thing of Shap
ſuch as I have not ſeen. Then ſaid *Joſeph*, Mothe
What is it? An ugly Thing, Child, an ugly Thin
ſaid ſhe. But, Mother, What is it like? ſaid he

it is like I cannot tell what, said he; and now it is but a little Way off; then said she it is nigh.

The Pilgrims are afraid.

Well, said Mr. *Great-heart*, let them that are most afraid keep close to me; so the Fiend came on, and the Conductor met it; but when it was just come to him, it vaniſhed from all their Sight: Then remembered they what had been ſaid ſome Time ago: *Reſiſt the Devil, and he will flee from you.* They alſo thought that they did hear (as it were) more apparently the Noiſe and Ruſhings of the Enemies, and the Fire and Smoke of the Pit was much eaſier to be diſcerned. Then ſaid *Chriſtiana* to *Mercy*, Now I ſee what my poor Huſband went through: I have heard much of this Place, but I was never here before now: Poor Man! He went here all alone in the Night; for he had Night almoſt quite through the Way; alſo three Fiends were buſy about him, as if they would have torn him in Pieces.

Chriſtiana now knows what her Huſband felt.

Many have ſpoke of it, but none can tell what the *Valley of the Shadow of Death* ſhould mean, until they come into it themſelves. The Heart knows it's own Bitterneſs, a Stranger intermeddleth not with it's Joy: To be here is a fearful Thing.

Great-heart. This is like doing Buſineſs in great Waters, or like going down into the Deep; this is like being in the Heart of the Sea, and like going down to the Bottoms of the Mountains: Now it ſeems as if the Earth, with it's Bars, were about us for ever. But let them that walk in Darkneſs, and have no Light, truſt in the Name of the Lord, and ſtay upon their God. For my Part, as I have told you already, I have gone thro' this Valley, and have

Great-heart's Reply.

been much harder put to it, than now I am; and yet you see I am alive. I would not boast, for I am not my own Saviour. But I trust we shall have good Deliverance. Come, pray for Light, to him that can lighten our Darkness, and can rebuke, not only these, but all the Satans in Hell.

So they cried and prayed, and God sent Light and Deliverance, for there was no Light in the Way: No, not there where but now they were stopt with a Pit. Yet they were not got through the Valley; so they went on still, and beheld the great Stink and loathsome Smells, to the great Annoyance of them. Then said *Mercy* and *Christiana*, There is not such pleasant Being here as at the Gate, or at the *Interpreter's*, or at the House where we lay last.

They pray.

One of the Boy's Reply.

O! but said one of the Boys, it is not so bad to go thro' here as it is to abide here always; and for aught I know, one Reason why we must go this Way to the House prepared for us is, That our Home might be made the sweeter to us.

Well said *Samuel*, quoth the Guide; thou hast now spoken like a Man. Why, if ever I get out here again, said the Boy, I think I shall prize Light and good Way, better than ever I did in my Life. Then said the Guide, We shall be out by-and-by.

So on they went, and *Joseph* said, Cannot we see to the End of this Valley as yet? Then said the Guide, Look to your Feet, for we shall presently come among Snares: So they looked to their Feet, and went on; but they were much troubled with the Snares. Now when they were coming among the Snares, they espied a Man cast into the Ditch on the Left-hand, with his Flesh all rent and torn. Then said

aid the Guide, there is one *Heed-ful* that was going this Way; he as lain here a great while; there was one *Take-heed* with him when e was taken and ſlain, but he eſcaped their Hands. You cannot imagine how many are killed here-bouts, and yet Men are ſo fooliſhly venturous, as o ſet out lightly on Pilgrimage, and come without Guide. Poor *Chriſtian!* It was a Wonder that e here eſcaped, but he was beloved of his God; alſo he had a good Heart of his own, or elſe he could never have done it. Now they drew towards the End of the Way, and juſt there where *Chriſtian* had ſeen the Cave when he went by, out thence came forth one *Maul*, a Giant. This *Maul* uſed to ſpoil young Pilgrims with Sophiſtry, and he called *Great-heart* by his Name, and ſaid, How many Times have you been forbidden to do theſe Things? Then ſaid Mr. *Great-heart*, What Things! What Things, quoth the Giant; you know what Things: But I will ſoon put an End to your Trade. But pray, ſaid Mr. *Great-heart*, before we fall to it, let's underſtand wherefore we muſt fight: (Now the Women and Children ſtood trembling, and knew not what to do.) Quoth the Giant, You rob the Country, and rob it with the worſt of Thieves. Theſe are but *Generals*, ſaid Mr. *Great-heart*, come to *Particulars*, Man.

Heedleſs *is ſlain, and* Take-heed *preſerved.*

1 *Part, page* 105, 106.

Maul, *a Giant.*

He quarrels with Great-heart.

Then ſaid the Giant, Thou practiſeſt the Craft of a *Kidnapper*; thou gathereſt up Women and Children, and carrieſt them into a ſtrange Country, to the weakening of my Maſter's

God's Miniſters counted as Kidnappers.

Kingdom. But *Great-heart* replied, I am a Servant of the God of Heaven, my Business is to persuade Sinners to Repentance. I am commanded to do my Endeavour to turn Men, Women, and Children from Darkness to Light, and from the Power of Satan to God, and if this be indeed the Ground of thy Quarrel, let us fall to it as soon as thou wilt.

The Giant and Mr Great-heart must fight.

Then the Giant came up, and Mr. *Great-heart* went to meet him, and as he went he drew his Sword, but the Giant had a Club. So without more ado they fell to it, and at the first Blow the Giant struck Mr. *Great-heart* down upon his Knees; with this the Women and Children cried: So Mr. *Great-heart* recovering himself, laid about him in a lusty Manner, and gave the Giant a Wound in the Arm, so that he fought for the Space of an Hour to the Height of Heat, that the Breath came out of his Nostrils, as the Heat doth out of a boiling Cauldron.

Weak Folks Prayers, at some Times help strong Folks Cries.

Then they sat down to rest them, but Mr. *Great-heart* betook himself to Prayer; also the Women and Children did nothing but sigh and cry all the Time that the Battle did last.

When they had rested them, and taken Breath, they both fell to it again, and Mr. *Great-heart*, with a full Blow fetched the Giant down to the Ground: Nay, hold, let me recover, quoth he: So Mr. *Great-heart* let him fairly get up: Then to it they went again, and the Giant missed but little of breaking Mr. *Great-heart*'s Skull with his Club.

The Giant struck down.

Mr. *Great-heart* seeing that, runs to him in the

full Heat of his Spirit, and pierced him under the fifth Rib; with that the Giant began to faint, and could hold up his Club no longer. Then Mr. *Great-heart* seconded his Blow, and smote the Head of the Giant from his Shoulders. Then the Women and Children rejoiced, and Mr. *Great-heart* also praised God for the Deliverance he had wrought. When this was done, they amongst them erected a Pillar, and fastened the Giant's Head thereon, and wrote under in Letters, that Passengers might read:

He is slain, and his Head disposed of.

He that did wear this Head, was one
That Pilgrims *did misuse;*
He stopp'd their Way, and spared none,
But did them all abuse:
Until that I, Great-heart, *arose,*
And heard their dismal Cry,
Until that I did them oppose,
That was their Enemy.

Now I saw that they went to the Ascent that was a little Way off cast up to be a Prospect for Pilgrims, (that was the Place from whence *Christian* had the first Sight of *Faithful* his Brother.) Wherefore here they sat down and rested; they also here did eat and drink and make merry; for that they had gotten Deliverance from this so dangerous an Enemy. As they sat thus and did eat, *Christiana* asked the Guide, If he had gotten no Hurt in the Battle? Then said Mr. *Great-heart*, No, save a little in my Flesh; but that shall be so far from being to my Detriment, that it is at present a Proof of my Love to my Master and you, and shall be a Means, by Grace, to increase my Reward at last. But was not you afraid, good Sir, when you saw him come with his Club?

1 *Part*, p. 107.

2 Cor. iv. *Diſcourſe of the Fight.*

It is my Duty, ſaid he, to diſtruſt my own Ability, that I may have Reliance upon Him that is ſtronger than all. But what did you think when he fetched you down to the Ground at the firſt Blow? I thought, quoth he, that ſo my Maſter himſelf was ſerved, and yet it was He that conquered at laſt.

Mat. When you have all thought what you pleaſe, I think God has been wonderful good to us, both in bringing us out of the Valley, and delivering us out of the Hand of the Enemy; for my Part, I ſee no Reaſon why we ſhould diſtruſt our God any more; ſince he has now, and in ſuch a Place as this, given us ſuch a Teſtimony of his Love as this.

Matthew *here admires God's Goodneſs.*

Then they got up and went forward: Now a little before them ſtood an Oak, and under it, when they came to it, they found an old Pilgrim faſt aſleep; they knew that he was a Pilgrim by his Cloaths, his Staff and his Girdle. So the Guide, Mr. *Great-heart*, awaked him; and the old Gentleman, as he lift up his Eyes, cried out, What's the Matter? Who are you? And what's your Buſineſs here?

Old Honeſt *aſleep under an Oak.*

Great. Come, Man, be not ſo hot, here are none but Friends: The old Man gets up, ſtands upon his Guard, and will know of them what they were. Then ſaid the Guide, My Name is *Great-heart*, I am the Guide of theſe Pilgrims, who are going to the Cœleſtial Country.

One Saint ſometimes takes another for his Enemy.

Hon. Then ſaid Mr. *Honeſt*, I cry you Mercy, I thought you had been of the Company of thoſe who robbed *Little-faith* of his Money;

Talk between Great-heart *and* Honeſt.

Money; but now I look better about me, I perceive you are honester People.

Great. Why, what could or would you have done to have helped yourself, if indeed we had been of that Company?

Hon. Done! why, I would have fought as long as Breath had been in me; and had I so done, I am sure you could never have given me the worst on't; for a *Christian* can never be overcome, unless he would yield himself.

Great. Well said, Father *Honest*, quoth the Guide, for by this I know, thou art a Cock of the right Kind, for thou hast said the *Truth*.

Hon. And by this I know that thou knowest what true Pilgrimage is: For all others do think that were the soonest overcome of any.

Whence Mr. Honest came.

Great. Well, now we are happily met, pray let me crave your Name, and also the Name of the Place you came from.

Hon. My Name I cannot, but I came from the Town of *Stupidity*; it lieth about four Degrees from the City of *Destruction*.

Great. O! are you that Countryman then? I deem I have half a Guess of you, your Name is *Old Honest*, Is it not? So the old Gentleman blushed, and said, Not *Honest* in the Abstract, but *Honest* is my Name, and I wish my Nature may agree to what I am called. But, Sir, said the old Gentleman, how could you guess me such a Man, since I came from such a Place?

Great. I have heard of you before, by my Master, for he knows all Things that are done on Earth: But I have often wondered that any should come from your Place, for your Town is worse than the City of *Destruction* itself.

Stupified ones are worse than those more carnal.

Hon. Yes, we be more off from the Sun, and are more cold and ſenſeleſs; but were a Man in a Mountain of Ice, yet if the Sun of Righteouſneſs ſhall riſe upon him, his frozen Heart will feel Thaw; and thus it hath been with me.

Great. I believe it, Father *Honeſty*, I believe it for I know the Thing is true.

Then the old Gentleman ſaluted all the Pilgrims with a holy Kiſs of *Charity*, and aſked them their Names, and how they had fared, ſince they ſet out on their Pilgrimage.

Old Honeſt *and* Chriſtiana *talk.*

Chr. Then ſaid *Chriſtiana*, My Name, I ſuppoſe you have heard of; good *Chriſtian* was my Huſband, and theſe four were his Children. But can you think how the old Gentleman was taken, when ſhe told him who ſhe was! He ſkipped and bleſſed them with a thouſand good Wiſhes, ſaying:

Hon. I have heard much of your Huſband, and of his Travels and Wars which he underwent in his Days: Be it ſpoken to your Comfort, the Name of your Huſband rings all over theſe Parts of the World; his Faith, his Courage, his Enduring, and his Sincerity under all, has made his Name famous. Then he turned to the Boys, and aſked of them their Names, which they told him: And then he ſaid unto them, *Matthew*, be thou like *Matthew* the Publican, not in Vice but in Virtue. *Samuel*, Be thou like *Samuel* the Prophet, a Man of Faith and Prayer. *Joſeph*, be thou like *Joſeph* in *Potiphar*'s Houſe, chaſte, and one that flees from Temptation. And *James*, be thou like *James* the

He alſo talks with the Boys; old Mr. Honeſt's *Bleſſing on them.* Mat. x. 3. Pſal. xcix. 6. Gen. xxxix. Acts i. 13. *He bleſſeth Mercy.*

Juſt, and like *James* the Brother of our Lord. Then they told him of *Mercy*, and how ſhe had left her Town and her Kindred to come along with *Chriſtiana* and her Sons: At that the old Man ſaid, *Mercy* is thy Name? By *Mercy* ſhalt thou be ſuſtained, and carried through all thoſe Difficulties that ſhall aſſault thee in the Way, till thou ſhalt come thither, where thou ſhalt look the Fountain of *Mercy* in the Face with Comfort.

All this while, the Guide, Mr. *Great-heart*, was very well pleaſed, and ſmiled upon his Companion.

Talk of one Mr. Fearing.

Now, as they walked together, the Guide aſked the old Gentleman, If he did not know one Mr. *Fearing*, that came on Pilgrimage out of his Parts?

Hon. Yes, very well, ſaid he; he was a Man that had the Root of the Matter in him; but he was one of the moſt troubleſome Pilgrims that ever I met with in my Days.

Great. I perceive you knew him, for you have given a very right Character of him.

Hon. Knew him! I was a great Companion of his, I was with him moſt an End; when he firſt began to think upon what would come upon us hereafter, I was with him.

Great. I was his Guide from my Maſter's Houſe to the Gate of the Celeſtial City.

Hon. Then you knew him to be a troubleſome one.

Great. I did ſo, but I could very well bear it: For Men of my Calling are oftentimes entruſted with the Conduct of ſuch as he was.

Hon. Well then, pray let us hear a little of him, and how he managed himſelf under your Conduct.

Great-heart. Why, he was always afraid that he ſhould come ſhort whither he had a Deſire to go;

Mr Fearing's *troubleſome Pilgrimage.*

every Thing frighted him that he heard any Body ſpeak of, that had but the leaſt Appearance of Oppoſition in it: I heard that he lay groaning at the *Slough of Deſpond* for above a Month together, nor durſt he, for all he ſaw ſeveral go over before him, venture, tho' many of them offered to lend him their Hands. He would not go back again neither. The Cœleſtial City, he ſaid, he ſhould die if he came not to, and yet he was dejected at every Difficulty, and ſtumbled at every Straw that any Body caſt in his Way. Well after he had lain at the *Slough of Deſpond* a great while, as I told you, one Sun-ſhine Morning, I don't know how, he ventured, and ſo got over: But when he was come over, he could ſcarce believe. He had, I think, a *Slough of Deſpond* in his Mind, a Slough that he carried every-where with him, or elſe he could never have been as he was. So he came up to the Gate, you know what I mean, that ſtands at the Head of this Way, and there alſo he ſtood a while before he would venture to knock. When the Gate was opened, he would give back, and give Place to others, and ſay that he was not worthy: For all he got before ſome to the Gate, yet many went in before him: There the poor Man would ſtand ſhaking and ſhrinking; I dare ſay it would have pitied one's Heart to have ſeen him: Nor would he go back again. At laſt he took the Hammer that hung at the Gate in his Hand, and gave a ſmall Rap or two; then one opened to him, and he ſhrunk back as before. He that opened ſtept out after him, and ſaid, *Thou trembling One, what wanteſt thou?* With that he fell

His Behaviour at the Slough of Deſpond.

His Behaviour at the Gate.

fell down to the Ground. He that ſpake to him, wondering to ſee him ſo faint, ſaid to him, *Peace be to thee, for I have ſet open the Door to thee, come in, for thou art bleſſed.* With that he got up, and went in trembling, and when that he was in, he was aſhamed to ſhew his Face. Well, after he had been entertained there a while, as you know how the Manner is, he was bid to go on his Way, and alſo told the Way he ſhould take. So he went on till he came to our Houſe, but as he behaved himſelf at the Gate, ſo he did at my Maſter's the *Interpreter's* Door. He lay thereabout in the Cold a good while, before he would venture to call, yet he would not go back, and the Nights were long and cold then. Nay, he had a Note of Neceſſity in his Boſom to my Maſter to receive him, and grant him the Comfort of his Houſe; and alſo to allow him a ſtout and valiant Conductor, becauſe he himſelf was ſo Chicken-hearted a Man; and yet for all that, he was afraid to call at the Door. So he lay up and down thereabouts, till, poor Man, he was almoſt ſtarved; yea, ſo great was his Dejection, that altho' he ſaw ſeveral others who were knocking, get in, yet he was afraid to venture. At laſt, I think, I looked out of the Window, and perceiving a Man to be up and down about the Door, I went out to him, and aſked him what he was; but poor Man, the Water ſtood in his Eyes: So I perceived what he wanted. I went therefore in, and told it in the Houſe, and we ſhewed the Things to our Lord: So he ſent me out again, to intreat him to come in; but I muſt ſay, I had hard Work to do it. At laſt he came in, and I will ſay that for my Lord, he carried it wonderful loving to him. There was but a few good

His Behaviour at the Interpreter's *Door.*

Bits

How he was entertained there.

Bits at the Table, but ſome of it was laid upon his Trencher. Then he preſented his Note, and my Lord looked thereon, and ſaid, *His Deſire ſhould be granted.* So when he had been there a good while, he ſeemed to have got ſome Heart, and to be a little more comforted. For my Maſter, you muſt know, is one of very tender Bowels, eſpecially to thoſe that are afraid; wherefore he carried it ſo towards him, as might tend moſt to his Encouragement. Well, when he had a Sight of the Things of the Place, and was ready to take his Journey to the City, my Lord, as he did to *Chriſtian* before, gave him a Bottle of Spirits, and ſome comfortable Things to eat. Thus he went forward, and I went before him.

He is a little encouraged at the Interpreter's *Houſe.*

When we were come to where the three Fellows were hanged, he ſaid, That he doubted that would be his End alſo. Only he ſeemed glad when he ſaw the Croſs and the Sepulchre. There I confeſs he deſired to ſtay a little to look; and he ſeemed for a while after to be a little comforted. When we came at the Hill *Difficulty*, he made no ſtick at that, nor did he much fear the Lions: For you muſt know, that his Trouble was not much about ſuch Things as theſe, his Fear was about his Acceptance at laſt. I got him in at the Houſe *Beautiful*, I think before he was willing; alſo when he was in, I brought him acquainted with the Damſel of the Place, but he was aſhamed much in Company; he deſired much to be alone, yet he always loved good Talk, and often would

He was frightned at the Gibbet, but comforted at the Croſs.

Dumpiſh at the Houſe Beautiful

would get behind the Screen to hear it: He alſo loved much to ſee ancient Things, and to be pondering them in his Mind. He told me afterwards, that he loved to be in thoſe two Houſes from which he came laſt, to wit, at the Gate, and that of the *Interpreters*, but that he durſt not be ſo bold as to aſk.

He went down into, and was very pleaſant in the Valley of Humiliation.

When he went alſo from the Houſe *Beautiful* down the Hill, into the *Valley of Humiliation*, he went down as well as ever I ſaw a Man in my Life, for he cared not how mean he was, ſo he might be happy at laſt. Yea, I think there was a Kind of Sympathy betwixt that Valley and him: For I never ſaw him better in all his Pilgrimage than in that Valley. Here he would lie down, embrace the Ground, and kiſs the very Flowers that grew in the Valley, *Lam.* iii. 27, 28, 29. He would now be up every Morning by Break of Day, tracing and walking to and fro in the Valley. But when he was come to the Entrance of the *Valley of the Shadow of Death*, I thought I ſhould have loſt my Man; not for that he had any Inclination to go back, that he always abhorred; but he was ready to die with Fear. *O the Hobgoblins will have me, the Hobgoblins will have me!* cried he; and I could not beat him out of it. He made ſuch an Outcry here, that had they but heard him, it was enough to encourage them to come and fall upon us. But this I took very great Notice of, That this Valley was as quiet when he went thro' it, as ever I knew it before or ſince. I ſuppoſe thoſe Enemies here, had now a ſpecial Check from our Lord, and a Command not to meddle until Mr. *Fearing* had paſſed over it.

Much perplexed in the Valley of the Shadow of Death.

It

Behold Vanity Fair! *The* Pilgrims *there*
Are chain'd, and ſtan'd beſide:
Ev'n ſo it was, our LORD *paſs'd here,*
And on Mount Calvary *dy'd.*

It would be too tedious to tell you of all: We will therefore only mention a Paſſage or two more. When he was come to *Vanity Fair*, I thought he would have fought with all the Men in the Fair; I feared there we ſhould both have been knocked on the Head, ſo hot was he againſt their Fooleries: Upon the *Inchanted Ground* he was alſo very wakeful. But when he was come to the River, where was no Bridge, there he again was in a heavy Caſe, now he ſaid, He ſhould be drowned for ever, and ſo never ſee that Face with Comfort, that he had come ſo many Miles to behold. And here alſo I took Notice of what was very remarkable: The Water of that River was lower at this Time than ever I ſaw it in my Life: So he went over at laſt, not much above wet ſhod. When he was going up to the Gate, I began to take my Leave of him, and to wiſh him a good Reception above, ſo he ſaid, *I ſhall, I ſhall*; then parted we aſunder, and I ſaw him no more.

His Behaviour at Vanity Fair.

His Boldneſs at laſt.

Hon. Then it ſeems he did well at laſt.

Great. Yes, yes, I never had Doubt about him; he was a Man of a choice Spirit, only he was always kept very low, and that made his Life burthenſome to himſelf, and troubleſome to others, *Pſal.* lxxxiii. *Rom.* xiv. 21. 1 *Cor.* viii. 13. He was alſo many Times tender of Sin, and ſo afraid of doing Injuſtice to others, that he would often deny himſelf that which was lawful, becauſe he would not offend.

Hon. But what ſhould be the Reaſon ſuch a good Man ſhould be all his Days ſo much in the Dark?

Great. There are two Sorts of Reaſons for it; one is, the wiſe God will have it ſo; ſome muſt *Pipe*, and

Reaſon good Men are ſo in the Dark.

ſome

Mat. xi. 16, 17, 18.

some must *dump*. Now Mr. *Fearing* was one that played upon the *Bass*. He and his Fellows found the *Sackbut*, whose Notes are more doleful than the Notes of other Musick: Tho' indeed some say, the *Bass* is the Ground of Musick; and for my part, I care not at all for that Profession that begins not in Heaviness of Mind. The first String that the Musician usually touches, is the *Bass*, when he intends to put all in Tune; God also plays upon this String first, when he sets the Soul in Tune for himself. Only there was the Imperfection of Mr. *Fearing*, he could play upon no other Musick but this, till towards his latter End. I make bold to talk thus metaphorically, for the ripening the Wits of *Young Readers*, and because in the Book of *Revelations*, the *Sacred* are compared to a Company of Musicians that play upon their *Trumpets* and *Harps*, and sing their Songs before the Throne, *Rev.* xiv. chap. viii.

Hon. He was a very zealous Man, as one may see by the Relation you have given of him; Difficulties, Lions, or *Vanity Fair*, he feared not at all; it was only *Sin*, *Death* and *Hell*, that were to him a Terror; because he had some Doubts about his Interest in the Cœlestial Country.

A Close about him.

Great. You say right. These were the Things that were his Troubles; and they, as you have well observed, arose from the Weakness of his Mind, and not from the Weakness of his Spirit. As to the practical Part of a Pilgrim's Life, I dare believe, as the Proverb is, *He could have bit a Fire-brand, had it stood in his Way:* But those Things with which he was oppressed, no Man could ever shake off with Ease.

Chr. Then said *Christiana*, This Relation of Mr. *Fearing*

Fearing, has done me good: I thought no Body had been like me, but I see there was Semblance betwixt this good Man and I: only we differ in two Things: His Troubles were so great, that they broke out, but mine I kept within. His also lay so hard upon him, they made him that he could not knock at the Houses provided for Entertainment; but my Troubles were always such as made me knock the louder.

Christiana's *Opinion of Mr.* Fearing's *Conduct.*

Mercy. If I might speak my Mind, I must say, That something of him has also dwelt in me. For I have ever been more afraid of the *Lake*, and the Loss of a Place in *Paradise*, than I have been at the Loss of other Things. Oh! thought I, might I have the Happiness to have a Habitation there, it is enough, tho' I part with all the World to win it.

Mercy's *Opinion.*

Mat. Then said *Matthew*, *Fear* was one Thing made me think that I was far from having that within me that accompanies Salvation; but if it was so with such a good Man as he, why may it not also go well with me?

Matthew's *Opinion.*

James. No *Fears*, no *Grace*, said *James*. Tho' there is not always *Grace* where there is *Fear* of Hell, yet to be sure there is no *Grace*, where there is no *Fear* of God.

James's *Opinion.*

Great. Well said *James*, thou hast hit the Mark. *For the Fear of God is the Beginning of Wisdom*; and to be sure they that want the Beginning, have neither Middle nor End. But we will here conclude our Discourse of Mr. *Fearing*, after we have sent after him his Farewel.

Whilst Master Fearing *thou didst fear*
Thy God, *and was afraid* Of-

Of doing any Thing, whilst here,
That would have thee betray'd,
And dost thou fear the Lake and Pit?
Would others do so too:
For as for them that want thy Wit,
They do themselves undo.

They Farewel Mr. *Fearing.*

Now I saw that they all went on in their Talk. For after Mr. *Great-heart* had made an End with Mr. *Fearing*, Mr. *Honest* began to tell them of another, but his Name was Mr. *Self-will.* He pretended himself to be a Pilgrim, said Mr. *Honest*, but I persuade myself, he will never come in at the Gate that stands at the Head of the Way.

Of Mr. Self-will.

Great. Had you ever any Talk with him about it?

Old Honest *had talked with him:*

Hon. Yes, more than once or twice; but he would be always like himself, *Self-will'd.* He neither cared for Man, nor Argument, nor Example: What his Mind prompted him to, that he would do, and nothing else could he be got to.

Great. Pray what Principles did he hold? For I suppose you can tell.

Self-will's *Opinion.*

Hon. He held, that a Man might follow the *Vices* as well as the *Virtues* of the Pilgrims; and that, if he did both, he should certainly be saved.

Great. How! if he had said, It is possible for the Best to be guilty of the *Vices*, as well as partake of the *Virtues* of the Pilgrims, he could not have been blamed. For, indeed, we are exempted from no *Vice* absolutely; but on Condition that we *watch* and *strive*. But this I perceive is not the Thing: But if I understand you right, your Meaning is, that he was of Opinion, *That it was allowable to do so.*

Hon.

Hon. Aye, aye, ſo I mean, and ſo he believed nd practiſed.

Great. But what Grounds had he for ſo ſaying?

Hon. He ſaid he had the Scripture for his Warrant.

Great. Prithee, preſent us with a few Particulars.

Hon. So I will. He ſaid, To have to do with other ens Wives, had been practiſed by *David*, God's eloved, and therefore he could do it. He ſaid, To ave more Women than one, was a Thing that *Solomon* practiſed, and therefore he could do it. He ſaid, hat *Sarah* and the godly Midwives of *Egypt* lyed, nd ſo did *Rahab*, and therefore he could do it. He aid, That the Diſciples went at the bidding of their Maſter, and took away the Owner's Aſs, and there ore he could do ſo too. He ſaid, That *Jacob* got the nheritance of his Father in a Way of Guilt and Diſſimulation, and therefore he could do ſo too.

Great. High baſe, indeed! And are you ſure that e was of this Opinion?

Hon. I have heard him plead for it, bring Scripure for it, bring Arguments for it, *&c.*

Great. An Opinion that is not fit to be with any llowance in the World.

Hon. You muſt underſtand me rightly: He did ot ſay, That any Man might do this: but thoſe hat had the Virtues of thoſe that did ſuch Things, ight alſo do the ſame.

Great. But what is more falſe than ſuch a Conluſion? For this is as much as to ſay, That, beauſe good Men heretofore have ſinned of Infirmity, herefore he had Allowance to do it of a preſumptuous Mind. *Or if*, Becauſe a Child, by the Blaſt f the Wind, or for that he ſtumbled at a Stone, ell down and defiled itſelf in the Mire, therefore e muſt wilfully lie down, and wallow like a Beaſt therein:

therein: Who could have thought that any one could ſo far have been blinded by the Power of Luſt? But what is written muſt be true: *They ſtumble at the Word, being diſobedient, whereunto alſo they were appointed*, 1 Pet. ii. 8. His ſuppoſing that ſuch may have the godly Man's Virtues, who addicts themſelves to his Vices, is alſo a Deluſion as ſtrong as the other. It is juſt as if the Dog ſhould ſay, I have the Qualities of the Child, becauſe I pick up his ſtinking Excrements. *To eat up the Sin of God's People, and ſet their Hearts on their Iniquity*, Hoſ. iv. 8. is no Sign of one that is poſſeſſed with their Virtues. Nor can I believe, that one that is of this Opinion can, at preſent, have Faith or Love in him. But I know you have made ſtrong Objections againſt him; prithee, what can he ſay for himſelf?

Hon. Why, he ſays, To do this by Way of Opinion, ſeems abundantly more honeſt, than to do it, and yet hold the Contrary to it.

Great. A very wicked Anſwer; for tho' to let looſe the Bridle to Luſts, whilſt our Opinions are againſt ſuch Things, is bad; yet to ſin, and plead a Toleration ſo to do, is worſe; the one ſtumbles Beholders accidentally, the other leads them into the Snare.

Hon. There are many of this Man's Mind, that make going on Pilgrimage of ſo little Eſteem as it is.

Great. You have ſaid the Truth, and it is to be lamented: But he that feareth the King of Paradiſe, ſhall come out of them all.

Hon. There are ſtrange Opinions in the World; I know one that ſaid, It was Time enough to Repent when he came to die.

Great. Such are not over wiſe: That Man would have been loth, might he have had a *Week* to run twenty Miles in his Life, to have deferred that Journey to the laſt *Hour* of that *Week*. *Hon.*

Hon. You say right; and yet the Generality of them that count themselves Pilgrims, do indeed do thus: I am, as you see, an old Man, and have been a Traveller in this Road many a Day; and I have taken Notice of many Things.

I have seen some that have set out as if they would drive all the World before them; who yet have in a few Days died, as those in the Wilderness, and so never got Sight of the Promised Land.

I have seen those that have promised nothing at first setting out to be Pilgrims, and that one would have thought could not have lived a Day, and yet have proved very good Pilgrims.

I have seen some who have run hastily forward, that have again, after a little Time, run just as fast back again.

I have seen some who have spoke very well of a Pilgrim's Life at first, that after awhile have spoken as much against it.

I have heard some, when they first set out for Paradise, say positively, There is such a Place, who, when they have been almost there, have come back again, and said, There is none.

I have heard some vaunt, what they would do in case they should be opposed, that have even at a false Alarm, fled Faith, the Pilgrim's Way, and all.

Fresh News of Trouble.

Now as they were thus in their Way, there came one running to meet them, and said, Gentlemen, and you of the weaker Sort, if you love Life, shift for yourselves, for the Robbers are before you.

Great-h. Then said Mr. *Great-heart*, they be those that set upon *Littlefaith* heretofore. Well, said he, we are ready for them; so they

1 *Part*, *p.* 217. Great-heart's *Resolution.*

went on their Way: Now they looked at every Turning when they ſhould have met with the Villains: But whether they heard of Mr. *Great-heart*, or whether they had ſome other Game, they came not up to the Pilgrims.

Chriſtiana *wiſhes for an Inn.*

Chr. Chriſtiana then wiſhed for an Inn for herſelf and her Children, becauſe they were very weary. Then ſaid Mr. *Honeſt*, There is one a little before us, where a very honourable Diſciple, one *Gaius* dwells. So they all concluded to turn in thither, *Rom.* xvi. 23. and the rather becauſe the old Gentleman gave him ſo good a Report. So when they came to the Door, they went in, not knocking; for Folk uſe not to knock at the Door of an Inn. Then they called for the Maſter of the Houſe, and he came to them: So they aſked, If they might lay there that Night?

Gaius; *they enter into his Houſe.*

Gaius *entertains them, and how.*

Gaius. Yes, Gentlemen, if you be true Men; for my Houſe is for none but Pilgrims. Then was *Chriſtiana*, *Mercy*, and the Boys more glad; for that the Inn-Keeper was a Lover of Pilgrims. So they called for Rooms, and he ſhewed them one for *Chriſtiana*, her Children, and *Mercy*, and another for Mr. *Great-heart*, and the old Gentleman.

Great. Then ſaid Mr. *Great-heart*, Good *Gaius*, what haſt thou for Supper? for theſe Pilgrims have come far To-day, and are weary.

Gaius. It is late, ſaid *Gaius*, ſo we cannot conveniently go out to fetch Food; but to ſuch as we have you ſhall be welcome, if that will content you.

Great. We will be content with what thou haſt in the Houſe; foraſmuch as I have proved thee, thou art never deſtitute of that which is convenient.

Then he went down and ſpake to the Cook, whoſe Name was *Toſte that which is good*, to get ready Supper for ſo many Pilgrims. This done, he comes up again, ſaying, Come my good Friends, you are welcome to me, and I am glad I have a Houſe to entertain you; and while Supper is making ready, if you pleaſe, let us entertain one another with ſome good Diſcourſe: So they all ſaid, Content. *Gaius's Cook.*

Gaius. Then ſaid *Gaius*, Whoſe Wife is this venerable Matron, and whoſe Daughter is this young Damſel? *Talk between Gaius and his Gueſts.*

Great. The Woman is the Wife of one *Chriſtian* a Pilgrim of former Times, and theſe are his four Children: The Maid is one of her Acquaintance, one that ſhe hath perſuaded to come with her on Pilgrimage. The Boys take all after their Father, and covet to tread in his Steps: Yea, if they but ſee any Place where the old Pilgrim had lain, or any Print of his Foot, it miniſtereth Joy to their Hearts, and they covet to tread in the ſame.

Gaius. Then ſaid *Gaius*, Is this *Chriſtian*'s Wife? And are theſe *Chriſtian*'s Children? I knew your Huſband's Father, yea, and alſo his Father's Father. Many have been good of this Stock, their Anceſtors dwelt firſt at *Antioch*; *Chriſtian*'s Progenitors (I ſuppoſe you have heard your Huſband talk of 'em) were very worthy Men. They have, above any that I know, ſhewed themſelves Men of great Virtue and Courage for the Lord of the Pilgrims, his Ways, and them that loved him. I have heard of many of your Huſband's Relations, who have ſtood many Trials for the Sake of the Truth: *Stephen* that *Acts.* xi. 12. *Of* Chriſtian's *Anceſtors.*

was one of the first of the Family from whence your Husband sprung was knocked on the Head with Stones, *Acts* vii. 59, 60. xii. 8. *James*, another of his Generation, was slain with the Edge of the Sword: To say nothing of *Paul* and *Peter*, Men antiently of the Family from whence your Husband came, there was *Ignatius*, who was cast to the Lions; *Romanus*, whose Flesh was cut by Pieces from his Bones, and *Polycarp*, that played the Man in the Fire: There was he that was hanged up in a Basket in the Sun, for the Wasps to come to; and he, who they put into a Sack, and cast into the Sea to be drowned. It would be impossible to count up all the Families who have suffered Injuries and Death for the Love of a Pilgrim's Life. Nor can I but be glad, to see that thy Husband has left behind him four such Boys as these: I hope they will bear up with their Father's Name, tread in their Father's Steps, and come to their Father's End.

Great-heart. Indeed, Sir, they are likely Lads, they seem to chuse heartily their Father's End.

Advice to Christiana about her Boys.

Gaius. That is it that I said, wherefore *Christian's* Family is like still to spread Abroad upon the Face of the Ground, and to be numerous upon the Face of the Earth: Wherefore, let *Christiana* look some Damsels for Name of her Sons, with whom they may be betroathed, *&c.* that their Progenitors may never be forgotten in the World.

Hon. It is pity his Family should fall and be extinct.

Gaius. Fall it cannot, but be diminished it may; but let *Christiana* take my Advice, and that is the Way to uphold it. And *Christiana*, said this Innkeeper, I am glad to see thee and thy Friend *Mercy* here together, a lovely Couple. And may I advise,

Take

Take *Mercy* into nearer Relation to thee: If she will, let her be given to *Matthew* thy eldest Son. It is the Way to preserve a Posterity on the Earth. So this Match was concluded; and in Process of Time they were married: But more of this hereafter.

Mercy *and* Matthew *marry.*

Gaius also proceeded, and said, I will now speak on the Behalf of Women, to take away their Reproach. For as Death and the Curse came into the World by a Woman, *Gen.* iii. so also did Life and Health: *God sent forth his Son, made of a Woman,* *Gal.* vi. Yea, and to shew how much those that came after did abhor the Act of the Mother, this Sex, in the *New Testament*, coveted Children, if haply this or that Woman might be Mother of the Saviour of the World; I say again, that when the Saviour was come, Women rejoiced in him, before either Man or Angel, *Luke* ii. chap. vii. 2, 5. chap. viii. 37, 50. *John* x. 2, chap. ii. iii. *Luke* xxiii. *Mat.* xxvii. 55, 56, 60. *Luke* xxiv. 22, 23. I read not that ever Man did give unto Christ so much as one Groat, but the Women followed him, and ministred to him of their Substance. It was a Woman that washed his Feet with Tears, and a Woman that anointed his Body for the Burial. They were Women that wept when he was going to the Cross, and Women that followed him from the Cross, and that sat by the Sepulchre when he was buried: They were Women that were first with him at his Resurrection Morn: And Women that brought Tidings first to his Disciples, *That he was risen from the Dead:* Women therefore are highly favoured, and shew by these Things, that they are

Why Women of old so much desired Children.

Sharers with us in the Grace of Life. Now the Cook ſent up to ſignify that the Supper was almoſt ready, and ſent one to lay the Cloth and the Trenchers, and to ſet the Salt and Bread in order.

Supper ready.

Then ſaid *Matthew*, The Sight of the Cloth, and of this Fore-runner of the Supper, begetteth in me greater Appetite to my Food than I had before.

Gaius. So let all miniſtring Doctrines to thee in this Life beget in thee a greater Deſire to ſit at the Supper of the great King in his Kingdom; for all preaching, Books and Ordinances here, are but as the laying of the Trenchers and a ſetting of Salt upon the Board, when compared with the Feaſt that our Lord will make for us when we come to his Houſe.

What is to be gathered from laying the Cloth with Bread and Salt.

So Supper came up, and firſt a *Heave-Shoulder* and a *Wave-Breaſt* were ſet on the Table before them, to ſhew that they muſt begin the Meal with Prayer and Praiſe to God; the *Heave-Shoulder David* lifted his Heart up to God with, and with the *Wave-Breaſt*, where his Heart lay, and that he uſed to lean upon his Harp when he played. The two Diſhes were very freſh and good, and they did eat heartily thereof.

Lev. vii. 32, 33, 34, x. 14, 15. *Pſ.* xxv. 1 *Heb* xiii. 15. *Deut.* xxxii. 14. *Judges* ix. 13. *Job* xv.

The next they brought up, was a Bottle of Wine as red as Blood. So *Gaius* ſaid to them, *Drink freely, This is the true Juice of the Vine, that maketh glad the Heart of Man.* So they drank and were merry.

A Diſh of Milk.

The next was a Diſh of Milk well crumbled with Bread: But *Gaius* ſaid, *Let the Boys have that that they may grow thereby*, 1 Pet. ii. 1, 2. Then

Then they brought up in Courſe a Diſh of *Butter* and *Honey*. Then ſaid *Gaius*, eat freely of this, for this is good to clear up, and ſtrengthen your Judgments and Underſtandings: This was our Lord's Diſh when he was a Child: *Butter and Honey ſhall he eat, that he may know how to refuſe the Evil, and chuſe the good.*

Of Honey *and* Butter.

Iſa. vii. 15.

Then they brought them a Diſh of *Apples*, and they were very good-taſted Fruit. Then ſaid *Matthew*, *May we eat Apples, ſince they were ſuch, by and with which the Serpent beguiled our firſt Mother?*

A Diſh of Apples.

Then ſaid *Gaius*,

Apples *were they with which we were beguil'd,*
Yet Sin, *not* Apples, *hath our Souls defil'd:*
Apples *forbid, if eat, corrupts the Blood;*
To eat ſuch when commanded, does us good:
Drink of his Flaggons then, thou Church, *his* Dove,
And eat his Apples, *who are ſick of* Love.

Then ſaid *Matthew*, I made a Scruple, becauſe a-while ſince I was ſick with eating Fruit.

Gaius. Forbidden Fruit will make you ſick, but not what our Lord hath tolerated.

While they were thus talking they were preſented with another Diſh, and it was a Diſh of *Nuts*. Then ſaid ſome at the Table, *Nuts* ſpoiled tender Teeth, eſpecially the Teeth of the Children; which when *Gaius* heard, he ſaid,

Song vi. 11.

A Diſh of Nuts.

Hard Texts, *are* Nuts *(I will not call them Cheaters.)*
Whoſe Shells *do keep their* Kernels *from their* Eaters.
Open the Shells, *and you ſhall have the* Meat;
They are here brought *for you to* crack *and* eat.

Then they were merry, and ſet at the Table a long

along Time, talking of many Things: Then said the old Gentleman, *My good Landlord, while ye are cracking your Nuts, if you please do open this Riddle:*

[*A* Riddle *put forth by old* Honest.]

A Man *there* was, *tho' some did count him* mad,
The more *he cast* away, *the* more *he* had.

Then they all gave good Heed, wondering what good *Gaius* would say: So he sat still awhile, and then thus replied:

[*Gaius* opens it.]

He who *thus* bestows *his* Goods *upon the* Poor,
Shall have as much again, *and* ten Times more.

Joseph *wonders.*

Then said *Joseph*, I must say, Sir, I did not think you could have found it out.

Oh! said *Gaius*, I have been trained up in this Way a great while: Nothing teaches like Experience; I have learned of my Lord to be kind, and have found by Experience, that I have gained thereby. *There is he that* scattereth, *yet* increaseth; *and there is he that with-holdeth more than is meet, but it tendeth to* Poverty.

Prov. xi. 34. Chap. xiii. 7.

There is he that-maketh himself rich, *yet hath nothing: There is he that maketh himself* poor, *yet hath great* Riches.

Then *Samuel* whispered to his Mother, and said, Mother, This is a very good Man's House, let us stay here a good while, and let my Brother *Matthew* be married to *Mercy* before we go any farther.

The which *Gaius* the Host overhearing, said, With a very good Will, my Child.

Matthew *and* Mercy *are married.*

So they staid here more than a Month, and *Mercy* was given to *Matthew* to Wife. While they staid here, *Mercy*, as her Custom

was,

was, would be making Coats and Garments to give to the Poor, by which ſhe brought up a very good Repute upon Pilgrims. But to return to our Story.

After Supper the Lads deſired a Bed, for they were weary with travelling: Then *Gaius* called to ſhew them their Chamber; but, ſaid *Mercy*, I will have them to Bed. So ſhe had them to Bed, and they ſlept well, but the reſt ſat up all Night: For *Gaius* and they were ſuch ſuitable Company, that they could not tell how to part. Then after much Talk of their Lord, themſelves, and their Journey, old Mr. *Honeſt*, he that put forth the Riddle to *Gaius*, began to nod. Then ſaid *Great-heart*, What, Sir, you begin to be drowſy, Come, rub up now, here is a Riddle for you. Then ſaid Mr. *Honeſt*, Let us hear it.

The Boys go to Bed, the reſt ſat up.

Old Honeſt *nods.*

[*A* Riddle, by Mr. *Great-heart*.]

He that would kill, *muſt firſt be overcome:*
Who live Abroad *would, firſt muſt die at* Home.

Ha! ſaid Mr. *Honeſt*, it is a hard one, hard to expound, and harder to practiſe. But come, Landlord, ſaid he, I will, if you pleaſe, leave my Part to you, do you expound it, and I will hear what you ſay.

No, ſaid *Gaius*, it was put to you, and it is expected you ſhould anſwer it.

[The old Gentleman explains it.]

He firſt by Grace *muſt* conquer'd be,
That Sin *would* mortify;
Who, that he lives, *would convince me,*
Unto himſelf muſt die.

It is right, ſaid *Gaius*; good Doctrine and Experience teach this. For firſt, until *Grace* diſplays itſelf, and overcomes the *Soul* with its Glory, it is altogether without Heart to oppoſe *Sin*; beſides, if *Sin*

is Satan's Cords, by which the Soul lies bound, how ſhould it make Reſiſtance before it is looſed from this Infirmity? 2dly, Nor will any that know either Reaſon or Grace, believe that ſuch a Man can be a living Monument of Grace, that is a Slave to his own Corruptions.

And now it comes in my Mind, I will tell you a Story worth the Hearing. There were two Men that went on Pilgrimage, the one went when he was young, the other when he was old: The young Man had ſtrong Corruptions to grapple with, the old Man's were weak with the Decays of Nature. The young Man trod his Steps even, as did the old one, and was every Way as light as he: Who now, or which of them had their Grace ſhining cleareſt ſince both ſeemed to be alike?

A Queſtion worth minding.

Hon. The young Man doubtleſs; for that which heads it againſt the greateſt Oppoſition, gives beſt Demonſtration that it is ſtrongeſt; eſpecially when it alſo holdeth Pace with that which meets not with half ſo much, as to be ſure old Age does not. Beſides I have obſerved that old Men have bleſſed themſelves with this Miſtake; namely, taking the Decays of Nature for a gracious Conqueſt over Corruption, and ſo they have been apt to beguile themſelves. Indeed, old Men that are gracious, are beſt able to give Advice to them that are young, becauſe they have ſeen moſt of the Emptineſs of Things: But yet, for an old and a young Man to ſet out both together, the young one has the Advantage of the faireſt Diſcovery of the Work of Grace within him, tho' the old Man's Corruptions are naturally the weakeſt.

Compariſon.

A Miſtake.

Thus

Thus they ſat talking till Break of Day. Now when the Family was up, *Chriſtiana* bid her Son *James* that he ſhould read a Chapter. So he read the 53d of *Iſaiah*; when he had done, Mr. *Honeſt* aſked why it was ſaid, *That the Saviour is ſaid to come out of a dry Ground, and alſo that he had no Form or Comelineſs in him.*

Another Queſtion.

Great. Then ſaid Mr. *Great-heart*, To the firſt I anſwer, Becauſe the Church of the *Jews*, of which Chriſt came, had then loſt almoſt the Sap and Spirit of Religion. To the ſecond I ſay, the Words are ſpoken in the Perſons of the Unbelievers, who becauſe they want the Eye that can ſee into our Prince's Heart, therefore they judge of him by the Meanneſs of his Outſide. Juſt like thoſe that know not that precious Stones are covered over with a homely Cruſt; who when they have found one, becauſe they know not what they have found, caſt it away again, as Men do a common Stone.

Well, ſaid *Gaius*, now you are here, and ſince as I know Mr. *Great-heart* is good at his Weapons, if you pleaſe, after we have refreſhed ourſelves, we will walk into the Fields, to ſee if we can do any Good. About a Mile from hence there is one *Slay-good*, a Giant, that does much annoy the King's Highway in theſe Parts, and I know whereabouts his Haunts are; he is Maſter of a Number of Thieves; it would be well if we could clear theſe Parts of him. So they conſented and went; Mr. *Great-heart* with his Sword, Helmet, and Shield; and the reſt with Spears and Staves.

Giant Slay-good aſſaulted and ſlain.

When they came to the Place where he was, they found him with one *Feeble-mind* in his Hand, whom

He is found with one Feeble-mind *in his Hand.*

his Servants had brought unto him having taken him in the Way; now the Giant was rifling him with a Purpose after that to pick his Bones, for he was of the Nature of Flesh-eaters.

Well, so soon as he saw Mr. *Great-heart* and his Friends at the Mouth of the Cave, with their Weapons, he demanded what they wanted.

Great. We want thee; for we are come to revenge the Quarrels of the many thou hast slain, when thou dragged them out of the King's Highway; wherefore come out of thy Cave. So he armed himself, and came out, and to Battle they went for above an Hour.

Slay. Then said the Giant, Why are you here on my Ground?

Great. To revenge the Blood of Pilgrims, as I told you before; so they went to it again, and the Giant made Mr. *Great-heart* give back; but he came up again, and he let fly with such Stoutness at the Giant's Head and Sides, that he made him let his Weapon fall; so he slew him, cut off his Head, and brought it away to the Inn. He also took *Feeble-mind* the Pilgrim, and brought him with him to his Lodgings. When they were come Home, they shewed the Head to the Family, and set it up, as they had done others before, to be a Warning and Terror to all that shall attempt to do as he hereafter.

Feeble mind *rescued from the Giant.*

Then they asked Mr. *Feeble-mind*, how he fell into his Hands.

How Feeble-mind *came to be a Pilgrim.*

Feeble. Then said the poor Man, I am a sickly Man, as you see, and because Death did usually once a Day knock at my Door, I thought I should

ſhould never be well at Home: So I betook myſelf to a Pilgrim's Life, and have travelled hither from the Town of *Uncertain*, where I and my Father were born. I am a Man of no Strength at all of Body, nor yet of Mind; but would, if I could, tho' I can but crawl, ſpend my Life in the Pilgrim's Way. When I came at the Gate, which is at the Head of the Way, the Lord of that Place did entertain me freely; neither objected he againſt my weakly Looks, nor againſt my feeble Mind; but gave me ſuch Things as were neceſſary for my Journey, and bid me hope to the End. When I came to the Houſe of the *Interpreter*, I received much Kindneſs there; and becauſe the Hill *Difficulty* was judged too hard for me, I was carried up that by one of his Servants. Indeed I have found much Relief from Pilgrims, tho' none was willing to go ſoftly, as I am forced to do: Yet ſtill as they came on, they bid me good Chear; and ſaid, That it was the Will of the Lord, that Comfort ſhould be given to the feeble minded, and ſo went on their own Pace. When I was come to *Aſſault-Lane*, then this Giant met me, and bid me prepare for an Encounter: But alas! feeble as I was, I had more Need of a Cordial: So he came up and took me, but I conceived he could not kill me: Alſo when he had got me into his Den, ſince I went not with him willingly, I believed I ſhould come out alive again: For I have heard, that not any Pilgrim that is taken Captive by violent Hands, if he keeps Heart-whole towards his Maſter, is by the Laws of Providence to die by the Hand of the Enemy. Robbed I looked to be, and robbed to be ſure I am; but I am as you ſee, eſcaped with Life, for the which I thank my King,

1 Theſ. v. 4.

Mark this.

King, as Author, and you as the Means. Other Brunts I also look for, but this I have resolved on, to wit, to run when I can, to go when I cannot run, and to creep when I cannot go.

Mark this.

As to the main, I thank him that loved me, my Mind is beyond the River that has no Bridge; tho' I am, as you see, of a Feeble-Mind.

Hon. Then said old Mr. *Honest*, Have not you some Time ago been acquainted with one Mr. *Fearing*, a Pilgrim?

Feeble. Acquainted with him: Yes, he came from the Town of *Stupidity*, which lies four Degrees Northward of the City of *Destruction*, and as many off of where I was born; yet we were well acquainted, for indeed he was my Uncle, my Father's Brother; he and I have been much of a Temper; he was a little shorter than I, but yet we were much of a Complexion.

Mr. Fearing, *Mr.* Feeble-mind's *Uncle.*

Hon. I perceive you know him, and am apt to believe also, that you were related to one another; for you have his whitely Look, a Cast like his with your Eye, and your Speech is much alike.

Feeble-mind *has some of Mr.* Fearing's *Features.*

Feeble. Most have said so, that have known us both; and besides what I have read in him, I have for the most Part found in myself.

Gaius. Come, Sir, said good *Gaius*, be of good Chear, you are welcome to me, and to my House, and what thou hast a Mind to, call for freely, what thou would'st have my Servants do for thee, they will do it with a ready Mind.

Gaius *comforts him. Notice to be taken of Providence.*

Then said Mr. *Feeble-mind*, this is an unexpected Favour,

Favour, and as the Sun ſhining out of a very dark Cloud: Did Giant *Slay-good* intend me this Favour when he ſtopt me, and reſolved to let me go no farther? Did he intend that after he had rifled my Pocket, I ſhould go to *Gaius* mine Hoſt? Yet ſo it is.

Tidings how one Not-right *was ſlain by a Thunder-bolt, and Mr.* Feeble-mind's *Comment on it.*

Now, juſt as Mr. *Feeble-mind* and *Gaius* were thus in Talk, there comes one running, and called at the Door, and ſaid, that about a Mile and a half off, there was one *Not-right*, a Pilgrim, ſtruck dead upon the Place where he was, with a Thunder-bolt.

Feeble. Alas, ſaid Mr. *Feeble-mind*, is he ſlain? He overtook me ſome Days before I came as far as hither, and would be my Company keeper. He alſo was with me when Giant *Slay-good* took me, but he was nimble of his Heels, and eſcaped: But it ſeems he eſcaped to die, and I was took to live.

What one would think doth ſeek to ſlay outright,
Oft Times deliver from the ſaddeſt Plight;
That very Providence, *whoſe Face is* Death,
Doth oft-times to the lowly Life *bequeath.*
I taken *was*, he *did* eſcape *and* flee;
Hands croſs'd gave Death *to him, and* Life *to me.*

Now about this Time, *Matthew* and *Mercy* were married; alſo *Gaius* gave his Daughter *Phœbe* to *James*, *Matthew*'s Brother, to Wife; after which they ſtaid about ten Days at *Gaius*'s Houſe, ſpending their Time as the Pilgrims uſed to do.

The Pilgrims *prepare to go forward.*

When they were to depart, *Gaius* made them a Feaſt, and they did *eat and drink and were merry.* Now the Hour was come that they muſt be gone; wherefore Mr. *Great-heart* called for a Reckoning. But *Gaius* told him, *That at his Houſe it was*

not

Luke x. 34, 45. *How they greet one another at parting,* 3 John v. 6.

not the Custom for Pilgrims to pay for their Entertainment, he boarded them by the Year, but looked for his Part from the good Samaritan, *who had promised him at his Return, whatsoever Charge he was at with them, faithfully to repay him.* Then said Mr. *Great-heart* to him.

Great. Beloved, thou doest faithfully, whatsoever thou doest to the Brethren, and to Strangers, which have borne Witness of thy Charity before the Church, whom, if thou yet bring forward on their Journey, after a godly Sort, thou shalt do well.

Gaius's *last Kindness to* Feeble-mind

Then *Gaius* took his Leave of them all, and his Children, and particularly Mr. *Feeble-mind.* He also gave him something to drink by the Way.

Now Mr. *Feeble-mind*, when they were going out of the Door, made as if he intended to linger, the which when Mr. *Great-heart* espied, he said, Come Mr. *Feeble-mind*, pray go along with us; I will be your Conductor, and you shall fare as the rest.

Feeble-mind *for going behind.*

Feeble. Alas! I want suitable Companions; you are all *lusty* and *strong*, but I, as you see, am *weak*; I chuse therefore rather to come behind, lest by Reason of my many *Infirmities*, I should be both a Burden to *myself* and *you.* I am, as I said, a Man of a *weak* and *feeble Mind*, and shall be offended and made weak at that which others can bear. I shall like no *Laughing*, I shall like no *gay Attire*: I shall like no *unprofitable Questions.* Nay, I am so *weak* a Man, as to be offended with that which others have a Liberty to do. I do not know all the Truth: I am a very ignorant Christian Man: Sometimes, if I hear

His Excuse for it.

some

ſome *rejoice in the Lord*, it troubles me, becauſe I cannot do ſo too. It is with me as it was with a *weak* Man among the *ſtrong*, or as a Lamp deſpiſed. *He that is ready to ſlip with his Feet, is as a Lamp deſpiſed in the Thought of him that is at Eaſe:* So that I know not what to do.

Job. xii. 5.

Great. But, Brother, ſaid Mr. *Great-heart*, I have it in Commiſſion to comfort the *Feeble-minded*, and to ſupport the *Weak*. You muſt needs go along with us; we will wait for you; we will lend you our Help; we will deny ourſelves of ſome Things both *Opiniative* and *Practical*, for your Sake; we will enter into no doubtful Diſputations before you; we will be made *all Things* to you, rather than you ſhall be left behind.

Great-heart's *Commiſſion.*

1 Theſ. v. 15. Rom. xiv. 1 Cor. viii. 9. 22. *A Chriſtian Spirit.* Iſa. xxxviii. 16.

Now all this while they were at *Gaius*'s Door, and behold, as they were in the Heat of their Diſcourſe, Mr. *Ready-to-halt* came up with his Crutches in his Hand, and he was going on Pilgrimage.

Feeble. Then ſaid Mr. *Feeble-mind* to him, How cameſt thou hither? I was but now complaining that I had not a ſuitable Companion, but thou art according to my Wiſh. Welcome, welcome, good Mr. *Ready-to-halt*, I hope thee and I may be ſome Help.

Ready. I ſhall be glad of thy Company, ſaid the other; and good Mr. *Feeble-mind*, rather than we will part, ſince we are thus happily met, I will lend thee one of my Crutches.

Feeble-mind *glad to ſee* Ready-to-halt *come by.*

Feeble. Nay, ſaid he, tho' I thank thee for thy Good-will, I am not inclined to halt before I am lame. Howbeit, I think when Occaſion is, it may help me againſt a Dog.

Ready.

Ready. If either myſelf or my Crutches can do thee a Pleaſure, we are both at thy Command, good Mr. *Feeble-mind.*

Thus therefore they went on; Mr. *Great-heart* and Mr. *Honeſt* went before, *Chriſtiana* and her Children went next, and Mr. *Feeble-mind* and Mr. *Ready to-halt* came behind with his Crutches. Then ſaid Mr. *Honeſt.*

New Talk.

Hon. Pray, Sir, now we are upon the Road, tell us ſome profitable Things of ſome that have gone on Pilgrimage before us.

Great. With a good Will. I ſuppoſe you have heard how *Chriſtian* of Old did meet with *Apollyon* in the *Valley of Humiliation*, and alſo what hard Work he had to go through the *Valley of the Shadow of Death.* Alſo I think you cannot but have heard how *Faithful* was put to it with Madam *Wanton*, and *Adam* the Firſt, with one *Diſcontent* and *Shame*, Four as deceitful Villains as a Man can meet with upon this Road.

1 *Part, from p.* 111, *to p.* 112.

Hon. Yes, I believe I heard of all this; but indeed good *Faithful* was hardeſt put to it with *Shame*; he was an unwearied one.

Great. Aye, for as the Pilgrim well ſaid, he of all Men had the wrong Name.

Hon. But pray Sir, Where was it that *Chriſtian* and *Faithful* met *Talkative?* That ſame alſo was a notable one.

Great. He was a confident Fool, yet many follow his Ways.

Hon. He had like to have beguiled *Faithful.*

1 *Part, p.* 124, 127, 144.

Great. Aye, but *Chriſtian* put him in a Way quickly to find him out. Thus they went on till they came to the

the Place where *Evangeliſt* met with *Chriſtian* and *Faithful*, and prophecied to them what ſhould befal them at *Vanity-Fair*. Then ſaid their Guide, hereabouts did *Chriſtian* and *Faithful* meet with *Evangeliſt*, who prophecied to them of what Troubles they ſhould meet with at *Vanity-Fair*.

Hon. Say you ſo! I dare to ſay it was a hard Chapter that he then did read unto them.

Great. It was ſo, but he gave them Encouragement withal. But what do we talk of, they were a Couple of Lion-like Men; they had ſet their Faces like Flints. Do not you remember how undaunted they were when they ſtood before the Judge? 1 *Part*, *p.* 157.

Hon. Well, *Faithful* bravely ſuffered!

Great. So he did, and as brave Things came on it; for *Hopeful* and ſome others, as the Story relates it, were converted by his Death.

Hon. Well, but pray go on, for you are well acquainted with Things.

Great. Above all *Chriſtian* met with after he had paſſed through *Vanity-Fair*, one *By-ends* was the arch one. 1 *Part*, *p.* 167.

Hon. *By-ends*, what was he?

Great. A very arch Fellow, a downright Hypocrite; one that would be religious which Way ever the World went; but ſo *cunning*, that he would be ſure never to *die* or *ſuffer* for it. He had his *Mode* of Religion for every freſh Occaſion, and his Wife was as good at it as he. He would *turn* and *change* from Opinion to Opinion; yea, and pleaſed for ſo doing to. But as far as I could learn, he came to an ill End with his *By-ends*; nor did I ever hear that any of his Children were of any Eſteem with any that truly feared God.

By

They come within Sight of Vanity Fair. Pſal. xxi. 16.

By this Time they were come in Sight of the Town of *Vanity*, where *Vanity Fair* is kept. So when they ſaw they were ſo near the Town they conſulted with one another how they ſhould paſs through the Town. And ſome ſaid one Thing, and ſome ſaid another. At laſt Mr. *Great-heart* ſaid, I have, as you may underſtand often been a Conductor of Pilgrims through this Town; now I am acquainted with one *Mnaſon*, a *Cyprian* by Nation, an old Diſciple, at whoſe Houſe we may lodge: If you think good ſaid he, we will turn in there.

They enter into Mr. Mnaſon's *to lodge.*

Content, ſaid old *Honeſt*; content, ſaid *Chriſtiana*; content, ſaid Mr. *Feeble-mind*; and ſo they ſaid all. Now you muſt know it was Even-tide by that they got to the Out-ſide of the Town; but Mr. *Great-heart* knew the Way to the old Man's Houſe. So thither they came; and he called at the Door, and the old Man within knew his Tongue as ſoon as he heard it; ſo he opened and they all came in. Then ſaid *Mnaſon* their Hoſt, How far have you come To-day? So they ſaid, from the Houſe of *Gaius* our Friend. I promiſe you, ſaid he, you have gone a good Stretch. You may well be weary, ſit down. So they ſat down.

Great. Then ſaid their Guide, Come, what Cheer, good Sirs? I dare ſay you are welcome to my Friend.

They are glad of Entertainment.

Mnaſon. I alſo, ſaid Mr. *Mnaſon*, do bid you welcome; and whatever you want, do but ſay, and we will do what we can to get it for you.

Hon. Our great Want a while ſince was *Harbour* and *good Company*; and I hope we have *both*.

Mna. For *Harbour*, you ſee what it is; but for *good Company*, that will appear in the *Trial*. *Great*

Great. Well, ſaid Mr. *Great-heart*, will you have e Pilgrims to their Lodging?

Mna. I will, ſaid Mr. *Mnaſon*. So he had them their reſpective Places; and alſo ſhewed them a ry fair Dining-Room, where they might be, and p together, until Time was come to go to Reſt.

Now when they were ſet in their Places, and ere a little cheary after their Journey, Mr. *Honeſt* ked his Landlord, if there were any Store of good eople in the Town?

Mna. We have a few, for indeed they are but a w, when compared with them on the other Side.

They deſire to ſee ſome of the good People in the Town.

Hon. But how ſhall we do to ſee me of them? For the Sight of ood Men to them that are going on ilgrimage, is like to the Appearing f the Moon and Stars to them that e in Darkneſs.

Mna. Then Mr. *Mnaſon* ſtamped with his Foot, nd his Daughter *Grace* came up: So he ſaid unto er, *Grace*, Go you tell my Friends Mr. *Contrite*, Mr. *Holyman*, Mr. *Love-ſaint*, Mr. *Dare-not-lie*, and Mr. *Penitent*, that have a Friend or two at my Houſe, that have a Mind this Evening to ſee them. So *Grace* went to all them, and they came, and after a Salutation made, they ſat down together at the Table.

Some ſent for.

Then ſaid Mr. *Mnaſon*, their Landlord, My Neighbours, I have, as you ſee, a Company of Strangers come to my Houſe; they are Pilgrims: They come from afar, and are going to Mount *Zion*: But who, quoth he, do you think this is? pointing his Finger to *Chriſtiana*: It is *Chriſtiana*, the Wife of *Chriſtian*, that famous Pilgrim, who with *Faithful* his Brother, were ſo ſhamefully handled in our Town.

At

At that they ſtood amazed, ſaying, We little thought to ſee *Chriſtiana*, when *Grace* came to call us, wherefore this is a very comfortable Surprize. Then they aſked her about her Welfare, and if theſe young Men were her Huſband's Sons: And when ſhe told them they were, they ſaid, The King whom you love and ſerve, make you as your Father, and bring you where he is in Peace.

Some Talk betwixt Mr. Honeſt *and Mr* Contrite.

Hon. Then Mr. *Honeſt* (when they were all ſat down) aſked Mr. *Contrite* and the reſt in what Poſture their Town was at preſent.

Con. You may be ſure we are full of Hurry in *Fair-Time*. It is hard keeping our Hearts and Spirits in good Order when we are in a cumbered Condition. He that lives in ſuch a Place as this, and has to do with ſuch as we have, has need of an *Item* to caution him to take Heed every Moment of the Day.

The Fruit of Watchfulneſs.

Hon. How are your Neighbours now for Quietneſs?

Perſecution not ſo hot at Vanity-Fair, as formerly.

Con. They are much more moderate now than formerly. You know how *Chriſtian* and *Faithful* were uſed at our Town: But of late I ſay, they have been far more moderate. I think the Blood of *Faithful* lieth with Load upon them till now; for ſince they burned him, they have been aſhamed to burn any more: In thoſe Days we were afraid to walk in the Streets, but now can ſhew our Heads. Then the Name of a Profeſſor was odious; now, eſpecially in ſome Parts of our Town (for you know our Town is large) Religion is counted honourable. Then ſaid Mr. *Contrite* to them, Pray how fareth it with you in your Pilgrimage? How ſtands the Country affected towards you?

Hon.

Hon. It happens to us at it happeneth to Way-faring Men; ſometimes our Way is clean, ſometimes dirty; ſometimes up Hill, ſometimes down Hill; we are ſeldom at a Certainty: The Wind is not always on our Backs, nor is every one a Friend that we meet with in the Way. We have met with ſome notable Rubs already; and what are yet behind we know not of; but for the moſt Part we find it true that has been talked of old, *A good Man muſt ſuffer Trouble.*

Con. You talk of Rubs, what met you withal?

Hon. Nay, aſk Mr. *Great-heart* our Guide, for he can give the beſt Account of that.

Great. We have been beſet three or four Times already: Firſt, *Chriſtiana* and her Children were beſet with two Ruffians, that they feared would take away their Lives. We were beſet with Giant *Bloody-man*, Giant *Maul*, and Giant *Slay-good*. Indeed we did rather beſet the laſt, than were beſet of him. And thus it was: After we had been ſome time at the Houſe of *Gaius* mine Hoſt, and of the whole Church, we were minded upon a Time to take our Weapons with us, and ſo go ſee if we could light upon any of thoſe who were Enemies to Pilgrims (for we heard that there was a notable one thereabouts). Now *Gaius* knew his Haunts better than I, becauſe he dwelt thereabouts; ſo we looked and looked, till at laſt we diſcovered the Mouth of his Cave; then we were glad, and plucked up our Spirits. So we approached up to his Den, and lo! when we came there, he had dragged by mere Force into his Net, this poor Man, Mr. *Feeble-mind*, and was about to bring him to his End. But when he ſaw us, ſuppoſing as we thought, he laid luſtily about him: But in Concluſion, he was brought down to the Ground, and had his Head cut off, and ſet up by the

the Way-ſide, for a Terror to ſuch as ſhould afte
practiſe ſuch Ungodlineſs. That I tell you th
Truth, here is the Man himſelf to affirm it, wh
was as a *Lamb* taken out of the Mouth of the *Lio*

Feeble. Then ſaid Mr. *Feeble-mind*, I found th
true to my Coſt and Comfort; to my Coſt, whe
he threatened to pick my Bones every Moment
and to my Comfort, when I ſaw Mr. *Great-hea*
and his Friends, with their Weapons, approach
near for my Deliverance.

Holy-man. Then ſaid Mr. *Holy-man*, There a
two Things that we have Need t
be poſſeſſed with that go on Pilgr
mage, *Courage*, and an *unſpotted Lif*
If they have not *Courage*, they can never hold o
their Way; and if their Lives be looſe, it will mak
the very Name of a Pilgrim ſtink.

Mr. Holy-man's *Speech.*

Love. Then ſaid *Love-ſaint*, I hop
this *Caution* not needful among you
But truly there are many that go upo
the Road, that rather declare themſelves *Strangers* t
Pilgrimage, than *Strangers* and *Pilgrims* on the Earth

Mr. Love-ſaint's *Speech.*

Dare. Then ſaid Mr. *Dare-not-lye*, It is true, that neither have th
Pilgrim's *Words* nor the Pilgrim
Courage; they go not uprightly, bu
all awry with their Feet; one Shoe goeth inward
another outward, and their Hoſen out behind; her
a Rag, and there a Rent, to the Diſparagement o
their Lord.

Mr. Dare-not-lye's *Speech.*

Penit. Theſe Things, ſaid Mr
Penitent, they ought to be trouble
for; nor are the Pilgrims like t
have that Grace upon them in their *Pilgrim's Pro*
greſs as they deſire, until the Way is cleared of ſuc
Spots and Blemiſhes.

Mr. Penitent's *Speech.*

Thu

Thus they ſat talking and ſpending their Time, until Supper was ſet upon the Table, unto which they went and refreſhed their weary Bodies; ſo they went to reſt. Now they ſtaid in this Fair a great while at the Houſe of Mr. *Mnaſon*, who in Proceſs of Time gave his Daughter *Grace* unto *Samuel*, *Chriſtiana*'s Son, to Wife, and his Daughter *Martha* to *Joſeph*.

The Time, as I ſaid, that they lay here was long, (for it was now as in former Times) wherefore the Pilgrims grew acquainted with many of the good People of the Town, and did them what Service they could. *Mercy*, as ſhe was wont, laboured much for the Poor, wherefore their Bellies and Backs bleſſed her, and ſhe was there an Ornament to their Profeſſion. And to ſay the Truth for *Grace*, *Phœbe*, and *Martha*, they were all of a very good Nature, and did much Good in their Places. They were alſo all of them very Fruitful, ſo that *Chriſtian*'s Name, as was ſaid before, was like to live in the World.

While they lay here, there came a Monſter out of the Woods, and ſlew many People of the Town. It would alſo carry away their Children, and teach them to ſuck it's Whelps. Now no Man in the Town durſt ſo much as face this Monſter; but all Men fled when they heard the Noiſe of his coming. *A Monſter.*

The Monſter was like unto no Beaſt upon the Earth: It's Body was like a Dragon, and it had ſeven Heads and ten Horns. *It made ſad Havock of Children, and it was governed by a Woman.* This Monſter prepounded *Conditions* to Men; and ſuch Men as loved their *Lives* more than their *Souls*, accepted of thoſe *Conditions*. *Rev* xiii. 3. *His Shape.* *His Nature.*

Now Mr. *Great-heart*, together with those that came to visit the Pilgrims at Mr. *Mnason*'s House, entered into a Covenant to go and slay this Beast, if perhaps they might deliver the People of the Town from the Paws and Mouth of this so devouring a Serpent.

Then did Mr. *Great-heart*, Mr. *Contrite*, Mr. *Holy-man*, Mr. *Dare-not-lie*, and Mr. *Penitent*, with their Weapons go forth to meet him. Now the Monster at first was very rampant, and looked upon these Enemies with great Disdain, but they so belabour-ed him, being sturdy Men at Arms, that they made him make a Retreat. So they came Home to Mr. *Mnason*'s House again.

How to engage.

The Monster, you must know, had his certain Seasons to come out in, and so made his Attempts upon the Children of the People of the Town; also at these Seasons did these valiant Worthies watch him in, and did continually assault him; insomuch, that in Process of Time, he become not only wounded, but lame; also he had not made the Havock of the Towns-mens Children, as formerly. And it is verily believed this Beast would die of his Wounds.

This therefore made Mr. *Great-heart* and his Fellows of great Fame in this Town; so that many of the People that wanted their Taste of Things, yet had a reverend Esteem for them. Upon this Account it was that these Pilgrims got not much Hurt here. True, there was some of the *baser Sort*, that could see no more than a *Mole*, nor understand more than a *Beast*; these had no Reverence for them, nor took they Notice of their Valour.

Well, the Time drew on that the Pilgrims must go on their Way, therefore they prepared for their Journey.

Journey. They ſent for their Friends, they conferred with them, they had ſome Time ſet apart to commit each other to the Protection of their Prince. There were again that brought them of ſuch Things as they had, fit for the Weak and the Strong, for ſuch were neceſſary, *Acts* xviii. 10.

Then they ſet forwards on their Way, and their Friends accompanying them ſo far as was convenient, they again committed each other to the Protection of their King, and departed.

They therefore that were of the Pilgrim's Company, went on, and Mr. *Great-heart* went before them; now the Women and Children being weakly, they were forced to go as they could bear; by this Means Mr. *Ready-to-halt*, and Mr. *Feeble-mind* had more to ſympathize with their Condition.

When they were gone from their Townſmen, and when their Friends had bid them farewell, they quickly came to the Place where *Faithful* was put to Death. Wherefore they made a Stand, and thanked him that had enabled him to bear the Croſs ſo well; and the rather, becauſe they now found that they had a Benefit by ſuch a Man's Sufferings as he was.

They went on therefore after this a good Way further, talking of *Chriſtian* and *Faithful*, and how *Hopeful* joined himſelf to *Chriſtian* after that *Faithful* was Dead. 1 *Part*, *Page* 185.

Now they were come up with the Hill *Lucre*, where the Silver-Mine was, which took *Demas* off from his Pilgrimage, and into which, as ſome think, *By-ends* fell and periſhed; wherefore they conſidered that. But when they were all come to the old Monument that ſtood over againſt the Hill *Lucre*,

to wit, to the Pillar of Salt, that ſtood alſo within View of *Sodom*, and it's ſtinking Lake; they marvelled, as to turn aſide here. Only they conſidered what others have met with, eſpecially if that Thing, upon which they look, has an attracting Virtue upon the fooliſh Eye.

I ſaw now that they went on till they came to the River that was on this Side of the *Delectable Mountains*, to the River where were fine Trees grew on both Sides; and whoſe Leaves, if taken inwardly, are good againſt Surfeits, *Pſalm* xxv. where the Meadows are green all the Year long, and where they might lie down ſafely.

1 *Part*, *Page* 189.

By this River-ſide, in the Meadows, there were Cotes and Fields for Sheep, an Houſe built for the nouriſhing and bringing up of thoſe Lambs, the Babes of thoſe Women that go on Pilgrimage, *Heb.* v. 9. *Iſa.* xl. 11. Alſo there was one here that was entruſted with them, who would have Compaſſion, and that could gather theſe Lambs with his Arm, and carry them in his Boſom, and that would gently lead thoſe that are with Young. Now to the Care of this Man, *Chriſtiana* admoniſhed her Four Daughters to commit theſe little ones, that by theſe Waters they might be houſed, harboured, ſuccoured, and nouriſhed; and that none of them might *be lacking in Time to come*, This Man, *if any of them do go aſtray, or be loſt, he will bring them again; he will alſo bind up that which was broken, and will ſtrengthen them that are ſick.* Here they will never want Meat, Drink, nor Cloathing: Here they will be kept from Thieves and

Jer. xxiv. 4. *Ex.* xxxiv. 11, 12, 13, 14, 15, 16.

and Robbers; for this Man will die before one of those committed to his Truſt ſhall be loſt. Beſides, here they ſhall be ſure to have good Nurture and Admonition, and ſhall be taught to walk in *right Paths*, and that you know is a Favour of no ſmall Account. As alſo here you ſee, are delicate Waters, pleaſant Meadows, dainty Flowers, Variety of Trees, and ſuch as bear wholeſome Fruit. *Fruit* not like that which *Matthew* eat of that fell over the Wall out of *Belzebub*'s Garden; but *Fruit* that *procureth* Health where there is none, and that *continueth* and *increaſeth* where it is.

So they were content to commit their little ones to him; for that all this was at the King's Charge, and an Hoſpital for young Children and Orphans.

Now they went on, and when they came to *By-path* Meadow, to the Stile over which *Chriſtian* went with his Fellow *Hopeful*, when they were taken by Giant *Deſpair*, and put into *Doubting-Caſtle*; they ſat down and conſulted what was beſt to be done; to wit, now they were ſo ſtrong, and had got ſuch a Man as Mr. *Great-heart* for their Conductor, whether they had not beſt make an Attempt upon the Giant, demoliſh his Caſtle, and if there were any Pilgrims in it, to ſet them at Liberty, before they went any farther. So one ſaid one Thing, and another ſaid to the contrary. One queſtioned if it was lawful to go upon *unconſecrated* Ground; another ſaid they might, provided their End was good; But Mr. *Great-heart* ſaid, Tho' that Aſſertion offered laſt, cannot be univerſally true, yet I have a Commandment *to reſiſt Sin, to overcome Evil, to fight*

They being come to By-Path-Stile, *have a Mind to have a Pluck with Giant* Deſpair, 1 *Part*, p. 191, 192.

the good Fight of the Faith: And I pray with whom ſhould I fight this good Fight, if not with Giant *Deſpair?* I will therefore attempt the taking away of his Life, and the demoliſhing of *Doubting-Caſtle.* Then ſaid he, Who will go with me? Then ſaid old *Honeſt*, I will: And ſo we will too, ſaid *Chriſtiana*'s four Sons, *Matthew*, *Samuel*, *James*, and *Joſeph*; for they were young Men and ſtrong.

1 *John* ii. 13.

So they left the Women in the Road, and with them Mr. *Feeble-mind*, and Mr. *Ready-to-halt*, with his Crutches, to be their Guard, until they came back; for in that Place the Giant *Deſpair* dwelt, ſo near that keeping in the Road a little Child might lead them.

Iſaiah xi. 6.

So Mr. *Great-heart*, old *Honeſt*, and the four young Men, went up to *Doubting-Caſtle*, to look for Giant *Deſpair*. When they came to the Caſtle-Gate, they knocked for Entrance with an unuſual Noiſe. With that the old Giant comes to the Gate, and *Diffidence* his Wife follows him; then ſaid he, Who and what is he that is ſo hardy, as after this Manner to moleſt the Giant *Deſpair?* Mr. *Great-heart* replied, It is I, *Great-heart*, one of the King of the Cœleſtial Country's Conductors of Pilgrims to their Place: And I demand of thee, that thou open the Gates for my Entrance: Prepare thyſelf alſo to fight, for I am come to take away thy Head, and to demoliſh *Doubting-Caſtle.* Now Giant *Deſpair*, becauſe he was a Giant, thought no Man could overcome him; and again, thought he, ſince hitherto I have made Conqueſt over Angels, ſhall *Great-heart* make me afraid? So he

Deſpair *has overcome Angels.*

he harneſſed himſelf, and went out: He had a Cap of Steel upon his Head, a Breaſt-plate of Fire girded to him, and he came out in Iron Shoes, with a great Club in his Hand. Then theſe ſix Men made up to him, and beſet him behind and before: Alſo when *Diffidence*, the Gianteſs, came up to help him, old Mr. *Honeſt* cut her down at one Blow. Then they fought for their Lives, and Giant *Deſpair* was brought down to the Ground; but was *very loth to die*; he ſtruggled hard, and had, as they ſay, as many Lives as a Cat; but *Great-heart* was his Death, for he left him not till he had ſevered his Head from his Shoulders.

Deſpair *is loth to die.*

Then they fell to demoliſhing of *Doubting-Caſtle*, and that you know might be with Eaſe done, ſince Giant *Deſpair* was dead. They were ſeven Days in deſtroying of that, and in it of Pilgrims they found one Mr. *Deſpondency*, almoſt ſtarved to Death, and one *Much-afraid* his Daughter; theſe two they ſaved alive. But it would have made you wonder to have ſeen the dead Bodies that lay here and there in the Caſtle-Yard, and how full of dead Men's Bones of the Perſons murdered.

Doubting-Caſtle *demoliſhed.*

When Mr. *Great-heart* and his Companions had performed this Exploit they took Mr. *Deſpondency*, and his Daughter *Much-afraid* into their Protection, for they were honeſt People, tho' they were Priſoners in *Doubting-Caſtle*, to that Giant *Deſpair*. They therefore, I ſay, took with them the Head of the Giant, (for his Body they had buried under a Heap of Stones down in the Road) and to their Companions they came, and ſhewed them what they had done. Now when *Feeble-mind* and *Ready-to-halt* ſaw

it was the Head of Giant *Despair*, indeed they were very merry and jocund. Now *Christiana*, if Need was, could play upon the *Viol*, and her Daughter *Mercy* upon the *Lute*. So since they were merrily disposed she played them a Lesson, and *Ready-to-halt* would dance. So he took *Despondency*'s Daughter, named *Much-afraid*, by the Hand, and to dancing they went in the Road. True, he could not dance without one Crutch in his Hand, but I promise you he footed it well; also the Girl was to be commended, for she answered the Music handsomely.

They have Music and Dancing for Joy.

As for Mr. *Despondency*, the Music was not much to him, he was for *Feeding* rather than *Dancing*, for that he was almost starved. So *Christiana* gave him some of her Bottle of Spirits for present Relief, and then prepared him something to eat; and in a little Time the old Gentleman came to himself, and began to be finely revived.

Now I saw in my Dream, when all these Things were finished, Mr. *Great-heart* took the Head of Giant *Despair*, and set it upon a Pole in the High-way-side, right over against the Pillar that *Christiana* erected for a Caution to Pilgrims that came after, to take Heed of entering into his Grounds.

[*A Monument of Deliverance.*]

Then he writ under it, upon a Marble Stone, these Verses following:

This is the Head *of him whose* Name *only*,
In former Times, did Pilgrims *terrify*;
His Castle's *down, and* Diffidence *his Wife*,
Brave Master Great-heart *hath bereft of Life.*

Despondency,

Despondency, *his Daughter* Much-afraid,
Great-heart *for them also the Man hath play'd.*
Who hereof doubts, *if he'd but cast his Eye*
Up hither, may his Scruples *satisfy.*
The Head *also, when* doubting Cripples dance,
Doth shew from Fears *they have* Deliverance.

When those Men had thus bravely shewed themselves against *Doubting-Castle*, and had slain Giant *Despair*, they went forward, and went on till they came to the *Delectable Mountains*, where *Christian* and *Hopeful* refreshed themselves with the Varieties of the Place. They also acquainted themselves with the Shepherds there, who welcomed them, as they had done *Christian* before, unto the *Delectable Mountains*. Now the Shepherds seeing so great a Train follow Mr. *Great-heart*, for with him they were well acquainted, they said unto him, Good Sir, you have got a goodly Company here, pray where did you find all these?

[The *Guide*'s SPEECH to the *Shepherds*.]

First, here is Christiana, *and her Train,*
Her Sons, and her Sons Wives, who like the Wain,
Keep by the Pole, *and do by* Compass *steer*
From Sin *to* Grace, *else they had not been here.*
Next here's old Honest *come on Pilgrimage,*
Ready-to-halt *too, who I dare engage*
True-hearted is, and so is Feeble-mind,
Who willing *was not to be left* behind.
Despondency, *good Man, is coming after,*
And so is also Much-afraid *his Daughter.*
May we have Entertainment here, or must
We farther go? Let's know whereon to trust.

Tho' *Doubting-Caſtle* be demoliſhed,
And Giant *Deſpair* too hath loſt his Head,
Sin can re-build the *Caſtle*, make't remain,
And make *Deſpair* the Giant live again.

Then

Then ſaid the Shepherds, This is a comfortable Company; you are welcome to us, for we have for the *Feeble*, as well as the *Strong*; our Prince has an Eye to what is done to the leaſt of theſe. Therefore *Infirmity* muſt not be a Block to our Entertainment. So they had them to the Palace Doors, and then ſaid unto them, Come in Mr. *Feeble-mind*, come in Mr. *Ready-to-halt*, come in Mr. *Deſpondency*, and Mrs. *Much-afraid*, his Daughter. Theſe, Mr. *Great-heart*, ſaid the Shepherds to the Guide, we call in by Name, for that they are moſt ſubject to draw back; but as for you, and the reſt that are ſtrong, we leave you to your wonted Liberty. Then ſaid Mr. *Great-heart*, *This Day I ſee that Grace doth ſhine in your Faces, and that you are my Lord's Shepherds indeed; for that you have not puſhed theſe Diſeaſed neither with Side nor Shoulder, but have rather ſtrewed their Way into the Palace with Flowers, as you ſhould.*

Their Entertainment. Mat. 29, 40.

A Deſcription of falſe Shepherds. Ezek. 34, 21.

So the *Feeble* and *Weak* went in, and Mr. *Great-heart* and the reſt did follow. When they were alſo ſet down, the Shepherds ſaid unto thoſe of the weakeſt Sort, What is it that you would have? For ſaid they, All Things muſt be managed here, to the ſupporting of the *Weak*, as well as to the Warning of the *Unruly*.

So they made them a Feaſt of Things *eaſy of Digeſtion*, and that were pleaſant to the Palate and nouriſhing: The which when they had received, they went to their Reſt; each one reſpectively unto his proper Place. When Morning was come, becauſe the Mountains were high, and the Day clear;

and becauſe it was the Cuſtom of the Shepherds ſhew the Pilgrims, before their Departure, ſom Rarities, therefore, after they were ready, and ha refreſhed themſelves, the Shepherds took them o into the Fields, and ſhewed them firſt what the had ſhewed to *Chriſtian* before.

Then they had them to ſome few Places: Th firſt was Mount *Marvel*, where they looked, a beheld a Man at a Diſtance, th tumbled the Hills about with Word Then they aſked the Shepherds wh that ſhould mean? So they told the that, that Man was the Son of M *Great grace*, of whom you read the Firſt Part of the Records of t *Pilgrim's Progreſs*. And he is there to teach Pilgrims how to believe when th are down, or tumbled out of their Ways, wh Difficulties they ſhould meet with, by Faith. The ſaid Mr. *Great-heart*, I know him, he is a Ma above many.

Mount Marvel. 1 *Part*, *Page* 126.

Mark xi. 23, 24.

Then they had them to another Place, call Mount *Innocence*: And there th ſaw a Man cloathed all in Whit and two Men, *Prejudice* and *Ill-wi* caſting Dirt upon him. Now b hold the Dirt, whatſoever they caſt at him, wou in a little Time fall off again, and his Garmen would look as clear as if no Dirt had been ca thereon.

Mount Innocence.

Then ſaid the Pilgrims, What means this? Th Shepherds anſwered, This Man is named *Godlyman* and the Garment is to ſhew the Innocence of h Life. Now thoſe that throw Dirt at him, are ſuc as hate his Well-doing; but, as you ſee, the Di

will not ſtick upon his Cloaths; ſo it ſhall be with them that would make ſuch Men dirty, they labour all in vain; for God, by that a little Time is ſpent, will cauſe that their Innocence ſhall break forth as the Light, and their Righteouſneſs as the Noon-day.

Mount Charity.

Then they took them, and had them to Mount *Charity*, where they ſhewed them a Man that had a Bundle of Cloth lying before him, out of which he cut Cloaths and Garments for the Poor that ſtood about him; yet his Bundle, or Roll of Cloth was never the leſs.

Then ſaid they, What ſhould this be? This is, ſaid the Shepherds, to ſhew you, That he that has a Heart to give of his Labour to the Poor ſhall never want wherewithal. He that watereth ſhall be watered himſelf. And that the Cake that the Widow gave to the Prophet, did not cauſe that ſhe had ever the leſs in her Barrel.

The Work of one Fool, and one Want-wit.

Then they had them to the Place where they ſaw one *Fool*, and one *Want-wit*, a waſhing of an *Æthiopian* with an Intention to make him White; but the more they waſhed him, the Blacker he was. Then they aſked the Shepherds, what that ſhould mean? So they told them, Thus it ſhall be with the vile Perſon; all Means uſed to get one a good Name, ſhall in Concluſion, tend but to make him more abominable. Thus it was with the *Phariſees*, and ſo it will be with all *Hypocrites*.

Then ſaid *Mercy*, the Wife of *Matthew*, to *Chriſtiana* her Mother, I would, if it might be, ſee the Hole in the Hill, or that commonly called the *B.-way* to *Hell*.

1 Part, p. 211.

Hell. So her Mother brake her Mind to the Shepherds. Then they went to the Door; it was on the Side of an Hill, and they opened it, and bid *Mercy* hearken awhile. So she hearkened, and heard one saying, Curſed be my Father for holding of my Feet back from the Way of Peace and Life; and another ſaid, O that I had been torn in Pieces, before I had, to ſave my Life, loſt my Soul! and another ſaid, If I were to live again, how I would deny myſelf, rather than come to this Place. Then it ſeemed as if the very Earth groaned and quaked under the Feet of this young Woman for Fear; ſo ſhe looked white, and came trembling away, ſaying, Bleſſed be he and ſhe that is delivered from that Place.

Mercy has a Mind to ſee the Hole in the Hill.

Now when the Shepherds had ſhewed them all theſe Things, then they had them back to the Palace, and entertained them with what the Houſe would afford: But *Mercy* being a young and breeding Woman, longed for ſomething ſhe ſaw there, but was aſhamed to aſk. Her Mother-in-law aſked her what ſhe ailed, for ſhe looked as one not well.

Mercy longeth, and for what.

Then ſaid *Mercy*, there is a Looking-Glaſs hangs up in the Dining-Room, off which I cannot take my Mind; if therefore I have it not, I think I ſhall miſcarry. Then ſaid her Mother, I will mention thy Want to the Shepherds, and they will not deny it thee. But ſhe ſaid, I am aſhamed that theſe Men ſhould know that I longed. Nay, my Daughter, ſaid ſhe, it is no Shame, but a Virtue to long for ſuch a Thing as this; ſo *Mercy* ſaid then, Mother, If you pleaſe, aſk the Shepherds if they are willing to it.

Now

Now the Glaſs was one of a Thouſand. It would repreſent a Man one Way with his own Features exactly; and turn it about another Way, and it would ſhew one the very Face and Similitude of the Prince of Pilgrims himſelf. Yes, I have talked with them that can tell, and they have ſaid, That they have ſeen the very Crown of Thorns upon his Head, by looking in that Glaſs; they have therein alſo ſeen the Holes in his Hands, his Feet, and his Side. *It was the Word of God.* James i. 53. 1 Cor. xiii. 3. 2 Cor. iii. 18.

Yea, ſuch an Excellency is there in that Glaſs, that it will ſhew him to any one, where they have a Mind to ſee him; whether *Living* or *Dead*, whether in *Earth* or *Heaven*; whether in a State of *Humiliation*; or in his *Exaltation*; whether coming to *Suffer*, or coming to *Reign*.

Chriſtiana therefore went to the Shepherds apart, (Now the Names of the Shepherds were *Knowledge*, *Experience*, *Watchful*, and *Sincere*) and ſaid unto them, There is one of my Daughters, a Breeding Woman, that I think doth long for ſomething that ſhe hath ſeen in this Houſe, and ſhe thinks ſhe ſhall miſcarry if ſhe ſhould by you be denied. 1 *Part*, *Page* 137.

Experience. Call her, call her, ſhe ſhall aſſuredly have what we can help her to. So they called her, and ſaid to her, *Mercy*, What is that Thing thou would'ſt have? Then ſhe bluſhed and ſaid, The great Glaſs that hangs up in the Dining-room: So *Sincere* ran up and fetched it, and with a joyful Conſent it was given her. Then ſhe bowed her Head and gave Thanks, and ſaid, *By this I know that I have obtained Favour in your Eyes.* *She doth not loſe her Longing.*

They

They also gave the other young Women such Things as they desired, and to their Husbands great Commendations, for that they joined Mr. *Great-heart*, to the slaying of Giant *Despair*, and the demolishing of *Doubting-Castle*.

How the Shepherds adorned the Pilgrims.

About *Christiana*'s Neck, the Shepherds put a Bracelet, and so they did about the Necks of her four Daughters: also they put Ear-rings in their Ears, and Jewels on their Foreheads.

When they were minded to go hence, they let them go in Peace, but gave not to them those certain *Cautions* which were before given to *Christian* and his Companions. The Reason was, for that these had *Great-heart* to be their Guide, who was one that was well acquainted with Things, and so could give them their *Cautions* more seasonably; that is, even then when the Danger was nigh approaching.

1 *Part*, *Page* 213.

What Cautions *Christian* and his Companions had received of the Shepherds, they had also lost, by that the Time was come that they had Need to put them in Practice. Wherefore there was the Advantage that this Company had over the other.

1 *Part*, *Page* 213.

From hence they went on Singing, and said,

Behold how fitly are the Tables set
For their Relief that Pilgrims *are become!*
And how they us receive without one Lett,
That make the other Life *our* Mark *and* Home!

What

What Novelties *they have, they to us give,*
That we, tho' Pilgrims, *joyful Lives may live.*
They do upon us too ſuch Things beſtow,
That ſhew we Pilgrims *are, where'er we go.*

When they were gone from the Shepherds, they quickly came to the Place where *Chriſtian* met with one *Turn-away*, that dwelt in the Town of *Apoſtacy*. Wherefore of him Mr. *Great-heart*, their Guide, did now put them in Mind, ſaying, This is the Place where *Chriſtian* did meet with one Mr. *Turn-away*, who carried with him the Character of his Religion at his Back. And this I have to ſay concerning this Man: He would hearken to no Council, but once a falling, Perſuaſion could not ſtop him. 1 *Part*, *Page* 216.

When he came to the Place where the Croſs and the Sepulchre was, he did meet with one that did bid him look there, but he gnaſhed with his Teeth, and ſtamped, and ſaid, He was reſolved to go back to his own Town. Before he came to the Gate, he met with *Evangeliſt*, who offered to lay Hands on him, to turn him into the Way again. But this *Turn-away* reſiſted him, and having done much Deſpite unto him, he got away over the Wall, and ſo eſcaped his Hand.

Then they went on, and juſt at the Place where *Little-faith* formerly was robbed, there ſtooda Man with his Sword drawn, and his Face all Bloody. Then ſaid Mr. *Great-heart*, What art thou? The Man made Anſwer, ſaying, I am one whoſe Name is *Valiant-for-Truth*. I am a Pilgrim, and am going to the Cœleſtial

One Valiant-for-Truth *beſet with Thieves.*

Cœleſtial City. Now as I was in my Way, there were three Men did beſet me, and propounded unto me theſe three Things. 1. Whether I would become one of them. 2. Or, go back from whence I came. 3. Or, die upon the Place. To the firſt I anſwered, I had been a true Man a long Seaſon, and therefore it could not be expected that I ſhould caſt in my Lot with Thieves. Then they demanded what I would ſay to the ſecond. So I told them, The Place from whence I came, had I not found Incommodity there, I had not forſaken it at all; but finding it altogether unſuitable to me and very unprofitable for me, I had forſook it for this Way. Then they aſked me, What I ſaid to the third? And I told them, my Life coſt more dear far than that I ſhould lightly give it away. Beſides, you have nothing to do to put Things to my Choice; wherefore at your Peril be it, if you meddle. Then theſe three, to wit, *Wild-head*, *Inconſiderate*, and *Pragmatick*, drew upon me, and I alſo drew upon them.

Prov. i. 10, 11, 12, 13.

How he behaved himſelf, and put them to it.

So we all fell to it, One againſt Three, for the Space of three Hours. They have left upon me, as you ſee, ſome of the Marks of their Valour, and have alſo carried away with them ſome of mine. They are but juſt now gone: I ſuppoſe they might, as the Saying is, hear your Horſe dash, and ſo they betook themſelves to Flight.

Great. But here are great Odds, Three againſt One.

Valiant. It is true; but little or more, or nothing to him that has the TRUTH on his Side.

Tho

Tho' an Hoſt ſhould encamp againſt me, ſaid one, y Heart ſhall not fear, Tho' War ſhall riſe againſt e, in this will I be confident, &c. Beſides, ſaid , I have read in ſome Records, that one Man has ught an Army; and how many did *Sampſon* ſlay ith the Jaw-bone of an Aſs?

Great. Then ſaid the Guide, Why did you not y out, that ſome might have come in to your Suc- ur?

Valiant. So I did to my King, who I knew could ar me, and afford me inviſible Help, and that as enough for me.

Great. Then ſaid *Great-heart* to Mr. *Valiant-for-ruth*, Thou haſt worthily behaved thyſelf; let e ſee thy Sword. So he ſhewed it him.

When he had taken it in his Hand, and looked ereon awhile, he ſaid, Ha! it is a right *Jeruſalem* lade.

Valiant. It is ſo: Let a Man have one of theſe lades, with a Hand to weild it, and Skill to uſe it, nd he may venture upon an Angel with it. He eed not fear its holding, if he can but tell how to y on. Its Edge will never blunt. It will cut leſh, and Bones, and Spirit, and all.

Great. But you fought a great while; I wonder ou was not weary.

Valiant. I fought till my Sword did cleave to my and, and then they were joined together, as if the word grew out of my Arm; and when the Blood n through my Fingers, then I fought with more ourage.

Great. Thou haſt done well, *Thou haſt reſiſted nto Blood, ſtriving againſt Sin*; thou ſhalt abide by . Come in, and go with us, for we are thy ompanions.

Then

Then they took him and washed his Woun and so gave him of what they had to refresh hi and so they went on together. Now as they we on, because Mr. *Great-heart* was delighted with h (for he loved one greatly that he found to be one his Hands) and because there were in Compa them that were *Feeble* and *Weak*; therefore he qu tioned with him about many Things; and fi what Countryman he was.

Valiant. I am of *Darkland*, for there I was bo and there my Father and Mother are still.

Great-heart. *Darkland*, said the Guide: Do not that lay on the same Coast with the City *Destruction?*

Valiant. Yes, it doth. Now that which cau me to go on Pilgrimage was this: We had M *Tell-true* came into our Parts, and told it about w *Christian* had done, that went from the City of *struction*: Namely, How he had forsaken his W and Children, and had betaken himself to a Pilgri Life: It was also confidently reported, How had killed a Serpent, that did come out to re him in his Journey, and how he had got throu to whither he intended. It was also told, w Welcome he had to his Lord's Lodgings, espe ally when he came to the Gates of the Cœles City: For there, said the Man, he was recei with Sound of Trumpet, by a Company of Sh *ing Ones.* He also told, How all the Bells in City did ring for Joy at his Reception; and w golden Garments he was cloathed with, many other Things that now I shall forbear to late. In a Word, That Man so told the Story *Christian* and his Travels, that my Heart fell int burning Heat to be gone after him; nor co

ther or Mother ſtay me! So I got from them, d come thus far on my Way.

Great-heart. You came in at the Gate did you ?

Valiant. Yes, yes, for the ſaid Man alſo told us, t all would be nothing, if we did not begin to er this Way at the Gate.

Great-heart. Look you, ſaid the Guide to *Chriſ-na*, the Pilgrimage of your Huſband, and what has gotten thereby, is ſpread Abroad far and ar.

Valiant. Why! is this *Chriſtian*'s Wife?

Great-heart. Yes, that it is; and theſe are alſo four Sons.

Valiant. What, and going on Pilgrimage too?

Great-heart. Yes, verily, they are following riſtian.

Valiant. It glads me at Heart! Good Man, How yful will he be, when he ſhall ſee them, that ould not go with him, to enter before him in at e Gates of the Cœleſtial City.

Great-heart. Without doubt it will be a Comfort him; for next to the Joy of ſeeing himſelf ere, it will be a Joy to meet there his Wife and hildren.

Valiant. But now you are upon that, pray let me ar your Opinion about it. Some make a Queſ-on, Whether we ſhall know one another, when e are there.

Great-heart. Do they think they ſhall know them-lves, then, or that they ſhall rejoice to ſee them-lves in that Bliſs; and if they think they ſhall now and do theſe, why not know others, and re-ice in their Welfare alſo?

Again,

Again: Since Relations are our Second-se though that State be diſſolved, yet why may it n be rationally concluded, that we ſhall be mo glad to ſee them there, than to ſee they are wan ing.

Valiant. Well, I perceive whereabouts you are to this. Have you any more Things to aſk m about my beginning to go on my Pilgrimage?

Great-heart. Yes: Was your Father and Moth willing that you ſhould become a Pilgrim?

Valiant. Oh! no, they uſed all Means imagin ble to perſuade me to ſtay at Home.

Great-heart. What could they ſay againſt it?

Valiant. They ſaid it was an idle Life, and if myſelf were not inclined to Sloth and Lazineſs, would never countenance a Pilgrim's Condition.

Great-heart. And what did they ſay elſe?

Valiant. Why, they told me that it was a dange ous Way; yea, the moſt dangerous Way in th World, ſaid they, is that which the Pilgrims go.

Great-heart. Did they not ſhew you wherein th Way was dangerous?

Valiant. Yea, and that in many Particulars.

Great-heart. Name ſome of them.

Valiant. They told me of the *Slough* of *Deſpon* where *Chriſtian* was very near ſmothered. The told me, that there were Archers ſtanding ready i *Belzebub-Caſtle*, to ſhoot them who ſhould knoc at the *Wicket-Gate* for Entrance. They told m alſo of the Wood and dark Monuments, of th Hill of *Difficulty*, of the Lions, and alſo of th Giants *Bloody-man*, *Maul*, and *Slay-good*; they alſ ſaid moreover, that there was a foul Fiend haunte the Valley of *Humiliation*; and that *Chriſtian* wa by them almoſt bereft of Life. Beſides, ſaid they yo

ou muſt go over the Valley of the *Shadow of* eath, where the *Hobgoblins* are, where the *Light* Darkneſs, where the Way is full of *Snares*, *Pits*, raps and *Gins*. They told me alſo of Giant *Deſ-* ir, of *Doubting-Caſtle*, and of the Ruin that the ilgrims met with there. Further they ſaid, I muſt over the *inchanted Ground*, which was dangerous, nd that after all this, I ſhould find a River, over hich I ſhould find no Bridge; and that River did e betwixt me and the Cœleſtial City.

Great-heart. And was this all?

Valiant. No; they told me that this Way was ll of *Deceivers*, and of Perſons that lay in wait iere, to turn *good Men* out of their Path.

Great-heart. But how did they make that out?

Valiant. They told me that Mr. *Worldly Wiſeman* id lay there in wait to deceive.

They alſo ſaid, that there was *Formality* and *Hy-* riſy continually on the Road. They ſaid alſo at *By-ends*, *Talkative*, or *Demas*, would go near to ather me up, That the *Flatterer* would catch me his Net; or that with *Green-headed Ignorance*, I ould preſume to go on to the Gate, from whence e was always ſent back to the *Hole that was in the ide of the Hill*, and made to go the By-way to ell.

Great. I promiſe you this was enough to diſcou- ge thee; but did they make an End here?

Valiant. No, ſtay; they told me of many that ied that Way of old, and that they had gone a reat Way therein, to ſee if they could find ſome- ing of the Glory there, that ſo many had ſo much lked of, from Time to Time; and how they ame back again, and be-fooled themſelves for ſet-

ting

ting a Foot out of Doors in that Path, to the Sa
tisfaction of the Country. And they named seve
ral that did ſo, as *Obſtinate* and *Pliable*, *Miſtruſt* an
Timorous, *Turn-away*, and *Old Atheiſt*, with ſever
more; who, they ſaid, had ſome of them gon
ſo far to ſee what they could find, but not one o
them found ſo much Advantage, by going, a
mounted to the *Weight of a Feather*.

Great-heart. Said they any Thing more to di
courage you?

Valiant. Yes, they told me of one Mr. *Fearing*
who was a Pilgrim, and how he found his Way ſ
ſolitary, that he never had a comfortable Hou
therein. And that Mr. *Deſpondency* had like t
have been ſtarved therein: Yea, and alſo (which
had forgot) *Chriſtian* himſelf, about whom there ha
been ſuch a Noiſe, after all his Ventures for a Cœ
leſtial Crown, was certainly drowned in the *Blac*
River, and never went a Foot farther, however i
was ſmothered up.

Great-heart. And did none of theſe Things diſ
courage you?

Valiant. No, they ſeemed as ſo many Nothing
to me.

Great-heart. How came that about?

How he got over theſe Stumbling-Blocks.

Valiant. Why, I ſtill believe
what Mr. *Tell-true* had ſaid, an
that carried me beyond them all.

Great-heart. Then this was you
Victory, even your Faith.

Valiant. It was ſo. I believed and therefo
came out, got into the Way, fought all that ſ
themſelves againſt me, and by believing, am com
to this Place.

Wh

Who would true Valour ſee,
Let him come hither;
One here will conſtant be,
Come Word, come Weather:
There's no Diſcouragement
Shall make him once relent
His firſt avow'd Intent
To be a Pilgrim.

Whoſo beſet him round
With diſmal Stories,
Do but themſelves confound,
His Strength the more is:
No Lion can him 'fright,
He'll with a Giant fight,
But he will have his Right
To be a Pilgrim.

Hobgoblin, nor foul Fiend
Can daunt his Spirit;
He knows he at the *End*
Shall *Life inherit.*
Then Fancies fly away,
He'll ne'er fear what Men ſay,
But labour Night and Day
To be a Pilgrim.

By this Time they were come to the *Inchanted Ground*, where the Air naturally tendeth to make one drowſy, and that Place was all grown over with Briars and Thorns, excepting here and there, where was alſo an *Inchanted Arbour*, upon which if a Man ſits, or in which if he ſleeps, it is

1 *Part*, *Page* 237.

a Queſtion, in ſome, Whether ever he ſhall Riſe
Awake again in this World. Over this Fore
therefore they went, both one and another, an
Mr. *Great-heart* went before, for then he was th
Guide, and Mr. *Valiant-for-Truth* he came behin
being Rear-guard, for fear, leſt peradventure ſom
Fiend, or Dragon, or Giant, or Thief, ſhould fa
upon their Rear and do Miſchief. They went o
here, each Man with his Sword drawn in his Han
for they knew it was a dangerous Place. Alſo th
cheared up one another as well as they could
Feeble-mind, Mr. *Great-heart* commended ſhou
come up after him, and Mr. *Deſpondency* was und
the Eye of Mr. *Valiant*.

Now they had not got far, but a great Miſt an
Darkneſs fell upon them all, ſo that they cou
ſcarce for a while, ſee one or the other. Where
fore they were forced for ſome Time to feel f
one another, by Words; for they walked not b
Sight.

But any one muſt think, That here was bu
ſorry going for the beſt of them; but how muc
the worſe was it for the Women and Childre
who both of Feet and Heart were ſo very tende
Yet, nevertheleſs, ſo it was, that through the en
couraging Words of him that led in the Front, an
of him that brought them up behind, they made
pretty good Shift to wag along.

The Way alſo here was very weariſome, thr
Dirt and Slabbineſs. Nor was there on all th
Ground, ſo much as one *Inn*, or *Victualling-hou*
therein to refreſh the feebler Sort. Here therefo
was *Grunting*, and *Puffing*, and *Sighing*: Whi
one tumbled over a Buſh, another ſticks faſt in t
Dirt; and the Children, ſome of them loſt th
Sho

Shoes in the Mire, where one cries out, I am down; and another, Ho! Where are you? And a Third, The Bushes have got such fast hold on me, I think I cannot get away from them.

Then they came to an *Arbour*, warm, and promising much Refreshment to the Pilgrims; for it was finely wrought above Head, beautified with Greens, furnished with Benches and Settles. It had in it a soft Couch, where the weary might lean. This, you must think, all Things considered, was tempting; for the Pilgrims already began to be foiled with the Badness of the Way; but there was not one of them that made so much as a Motion to stop there. Yea, for aught I could perceive, they continually gave so good Heed to the Advice of their Guide, and he did so faithfully tell them of Dangers, and of the Nature of Dangers when they were at them, that usually when they were neareſt them, they did most pluck up their Spirits, and hearten one another to deny the Flesh. This Arbour was called, *The Slothful's Friend*, on purpose to allure, if it might be, some of the Pilgrims there, to take up their Rest, when weary.

An Arbour on the Inchanted Ground.

I saw then in my Dream, that they went on in this their solitary Ground, till they came to a Place at which a Man is apt to lose his Way. Now, though when it was Light, their Guide could well enough tell how to miss those Ways that led wrong, yet in the Dark he was put to a Stand. But he had in his Pocket a Map of all the Ways leading to or from the Coelestial City; wherefore

The Way is difficult to find.

The Guide has a Map of all Ways leading to

er from the City.

he ſtruck a Light, (for he never goes alſo without his Tinder-box) and takes a View of his Book or Map, which bid him be careful in that Place to turn to the Right-hand. And had he not here been careful to look on his Map, they had, in all Probability, been ſmothered in the Mud; for juſt a little before them, and that at the End of the cleaneſt Way too, was a Pit, none knows how deep, full of Mud, there made on purpoſe to deſtroy the Pilgrims in.

Then thought I with myſelf, Who that goeth on Pilgrimage, but would have one of theſe Maps about him; that he may look when he is at a Stand, which is the Way he muſt take.

GOD's Book.

An Arbour, and two aſleep therein.

They went on then in this *Inchanted Ground*, until they came to a Place where there was another *Arbour*, and it was built by the High-way-ſide. In that *Arbour* there lay two Men, whoſe Names were *Heedleſs* and *Too-Bold*. Thoſe two went thus far on Pilgrimage, but being wearied with their Journey, ſat down to reſt themſelves, and ſo fell faſt aſleep. When the Pilgrims ſaw them, they ſtood ſtill and ſhook their Heads; for they knew that the Sleepers were in a pitiful Caſe. Then they conſulted what to do, whether to go on and leave them in their Sleep, or ſtep to them, and try to awake them. So they concluded to go to them and awake them, that is, if they could; but with this Caution, namely, that themſelves did not ſit down, nor embrace the offered Benefit of that Arbour.

The Pilgrims try to awake them.

So

So they went in, and ſpake to the Men, and called each by his Name (for it ſeems the Guide did know them) but there was no Voice, nor Answer. Then the Guide did ſhake them, and do what he could to diſturb them. Then ſaid one of them, *I will pay you when I take my Money.* At which the Guide ſhook his Head. *I will fight ſo long as I can hold my Sword in my Hand*, ſaid the other. At which one of the Children laughed.

Then ſaid *Chriſtiana*, What is the Meaning of this? The Guide ſaid, They talk in their Sleep; if you do ſtrike them, or beat them, or whatever elſe you do unto them, they will anſwer you after this Fashion; as one of them ſaid in old Time, when the Waves of the Sea did beat upon him, and he ſlept like one upon the Maſt of a Ship; *When I do awake, I will ſeek it again.* You know when Men talk in their Sleep, they ſay one Thing, but their Words are governed neither by Faith nor Reaſon. There is an Incoherency in their Words now, even as there was before, betwixt their going on Pilgrimage, and their ſitting down in this Place. This then is the Miſchief on it, when *needleſs Ones* go on Pilgrimage, twenty to one but they are ſerved thus. For this *Inchanted Ground* is one of the laſt Refuges that the Enemy to Pilgrims has; wherefore it is, as you ſee, placed almoſt at the End of the Way, and ſo it ſtandeth againſt us with the more Advantage. For when, thinks the Enemy, will theſe Fools be ſo deſirous to ſit down, as when they are weary; and at what Time ſo likely to be weary, as when they are almoſt at their Journey's End. Therefore, it is, I ſay,

Their Endeavour is fruitleſs. Prov. xxiii. 24, 25.

That the *Inchanted Ground* is placed ſo nigh to the Land *Beulah*, and ſo near to the End of their Race. Wherefore, let the Pilgrims look to themſelves, leſt it happen unto them, as it hath done to theſe, that as you ſee, are fallen aſleep, and none can awake them.

Then the Pilgrims deſired with trembling to go forward, only they prayed their Guide to ſtrike a Light, that they might go the reſt of their Way by the Help of the Light of a Lanthorn. So he ſtruck a Light, and they went by the Help of that the reſt of this Way, though the Darkneſs was very great.

The Light of the World, 2 Pet. i. 10.

But the Children began to be ſorely weary, and they cried out unto him that loveth Pilgrims, to make their Way more comfortable. So by that they had gone a little farther, a Wind aroſe that drove away the Fog, ſo the Air became more clear.

The Children cry for Wearineſs.

Yet they were not off by much of the *Inchanted Ground*; but only now they could ſee one another better, and alſo the Way wherein they ſhould walk.

Now when they were almoſt at the End of the Ground, they perceived that a little before them was a ſolemn Noiſe of one that was much concerned. So they went on and looked before them, and behold they ſaw as they thought *A Man upon his Knees*, with Hands and Eyes lifted up, and ſpeaking, as they thought, earneſtly to one that was above: They drew nigh, but could not tell what he ſaid; ſo they went ſoftly, till he had done. When

Stand-faſt *upon his Knees on the* Inchanted Ground.

e had done, he got up, and began to run towards he Cœleſtial City. Then Mr. *Great-heart* called fter him, ſaying, So, ho, Friend, Let us have your Company, if you go, as I ſuppoſe you do, to the Cœleſtial City. So the Man ſtopped, and they ame up to him. But ſo ſoon as Mr. *Honeſt* ſaw him, he ſaid, I know his Man. Then ſaid Mr. *Valiant-for-Truth*, Prithee, Who is it? It is ne, ſaid he, that comes from whereabouts I dwelt, is Name is *Stand-faſt*, he is certainly a right good Pilgrim.

The Story of Stand-faſt.

So they came up to one another, and preſently *Stand-faſt* ſaid to old *Honeſt*, Father *Honeſt*, Are you there? Aye, ſaid he, that I am, as ſure as you are there. Right glad am I, ſaid Mr. *Stand-faſt*, that I have found you on this Road. And as glad am I, ſaid the other, that I eſpied you upon your Knees. Then Mr. *Stand-faſt* bluſhed, and ſaid, But why, Did you ſee me; Yes, that I did, quoth the other, and from my Heart was glad at the Sight. Why, what did you think, ſaid *Stand-faſt?* Think, ſaid old *Honeſt*, What ſhould I think? I thought we had an honeſt Man upon the Road, therefore ſhould have his Company by-and-by. If you think not amiſs, how happy am I! But if I be not as I ſhould, it is I alone muſt bear it. That is true, ſaid the other, but your Fear doth further confirm me, that Things are right between the Prince of Pilgrims and your Soul: For he ſaith, *Bleſſed is the Man that feareth always.*

Talk betwixt him and Mr. Honeſt.

They found him at Prayers.

Valiant. Well, but Brother, I pray thee tell us, What was the Cauſe of thy being upon thy Knees, even now? Was it for ſome Obligations laid by ſpecial Mercies upon thee, or how?

Stand-faſt. Why, we are, as you ſee, upon the *Inchanted Ground*; and as I was coming along, I muſed with myſelf of what a dangerous Nature the Road in this Place was, and how many that had come even thus far on Pilgrimage had been here ſtopt, and been deſtroyed. I thought alſo of the Manner of Death with which this Place deſtroyed Men. Thoſe that die here, die of no violent Diſtemper: The Death with which ſuch do die, is not grievous to them. For he that goeth away in his Sleep, begins that Journey with Pleaſure. Yea, ſuch acquieſce in the Will of that Diſeaſe.

What it was that fetched him upon his Knees.

Hon. Then Mr. *Honeſt*, interrupting him, ſaid, Did you ſee the two Men aſleep in the Arbour?

Stand-faſt. Aye, aye, I ſaw *Heedleſs* and alſo *Toobold* there; and for aught I know, that there they will be until they rot: But let me go on with my Tale: As I was thus muſing, as I ſaid, there was one in pleaſant Attire, but old, who preſented herſelf unto me, and offered me three Things, to wit, her *Body*, her *Purſe*, and her *Bed*. Now the Truth is, I was both weary and ſleepy; I was alſo as poor as a Howlet, and that perhaps the Witch knew. Well, I repulſed her once and twice, but ſhe put by my Repulſes, and ſmiled. Then I be-

Prov. x. 7.

gan

gan to be angry, but ſhe mattered that nothing at all. Then ſhe made Offers again, and ſaid, *If I would be ruled by her, ſhe would make me great and happy. For*, ſaid ſhe, *I am Miſtreſs of the World, and Men are made happy by me.* Then I aſked her Name, and ſhe told me, It was Madam *Bubble*. This ſet me farther from her, but ſhe ſtill followed me with her Inticements. Then I betook me, as you ſee, to my Knees, and with Hands lifted up, and Cries, I prayed to Him that ſaid He would help me. So juſt as you came up, the Gentlewoman went her Way. Then I continued to give Thanks for this great Deliverance; for I verily believe ſhe intended no good, but rather intended to make a Stop of me in my Journey.

Madam Bubble: *Or, this vain World.*

Hon. Without doubt her Deſigns were bad. But ſtay, now you talk of her, methinks I either have ſeen her, or have heard ſome Story of her.

Standf. Perhaps you have done both.

Hon. Madam *Bubble!* Is ſhe not a tall comely Dame, ſomewhat of a ſwarthy Complexion?

Standf. Right, you hit it, ſhe is juſt ſuch a one.

Hon. Doth ſhe not ſpeak very ſmoothly, and give you a Smile at the End of every Sentence?

Stand. You fall right upon it again, for theſe are her very Actions.

Hon. Doth ſhe not wear a great Purſe by her Side, and is not her Hand often in it, fingering her Money, as if it were her Heart's Delight?

Standf. It is juſt ſo, had you ſtood by all the while, you could not more amply have ſet her forth before me, and have better deſcribed her Features.

Hon. Then ſhe that drew her Picture was a goo
Limner, and he that wrote of her ſaid true.

Great-heart. This Woman is a Witch, and it
by Means of her Sorceries, that th
The World. Ground is inchanted: Whoeve
doth lay their Head down in he
Lap, had as good lay it down upon that Bloc
over which the Axe doth hang; and whoever lay
their Eyes upon her Beauty, are counted the Ene
mies of God. This is ſhe tha
Jam. iv. 14. maintaineth in their Splendor, a
1 John ii. 15. thoſe that are the Enemies of Pil
grims. Yea, this is ſhe that hat
brought off many a Man from a Pilgrim's Life
She is a great Goſſipper; ſhe is always, both ſh
and her Daughters, at one Pilgrim's Heels or an
other, now commending, and then preferring th
Excellencies of this Life. She is a bold impuden
Slut; ſhe will talk with any Man. She alway
laugheth poor Pilgrims to Scorn, but highly com-
mends the Rich. If there be one cunning to ge
Money in a Place, ſhe will ſpeak well of him from
Houſe to Houſe; ſhe loveth Banquetting and Feaſt-
ing mainly well: She is always at one full Tabl
or another. She hath given it out in ſome Places
that ſhe is a Goddeſs, and therefore ſome do wor-
ſhip her. She has her Time and open Places
in Cheating; and ſhe will ſay and vow it, That
none can ſhew a Good comparable to her's. She
promiſes to dwell with Childrens Children, if they
will but love and make much of her. She will
caſt out of her Purſe Gold, like unto Duſt in ſome
Places, and to ſome Perſons: She loves to be ſought
after, ſpoken well of, and to lie in the Boſoms of
Men. She is never weary of commending her

Commodities, and ſhe loves them moſt that think beſt of her. She will promiſe Crowns and Kingdoms, if they would but take her Advice; yet many has ſhe brought to the Halter, and ten thouſand Times more to Hell.

Standf. O! ſaid *Stand-faſt*, What a Mercy is it that I did reſiſt her! for, Whither might ſhe have drawn me.

Great. Whither! Nay, none but God knows. But in general to be ſure ſhe would have drawn thee into many fooliſh and hurtful Luſts, which draw Men into Deſtruction and Perdition. 1 Tim. vi. 9.

It was ſhe that ſet *Abſalom* againſt his Father, and *Jeroboam* againſt his Maſter. It was ſhe that perſuaded *Judas* to ſell his Lord; and that prevailed with *Demas* to forſake the godly Pilgrim's Life: None can tell of all the Miſchief ſhe doeth; ſhe makes Variance betwixt *Rulers* and *Subjects*; betwixt *Parents* and *Children*; betwixt *Neighbour* and *Neighbour*; betwixt a *Man* and his *Wife*, between a *Man* and *Himſelf*, and betwixt the *Fleſh* and the *Spirit*.

Wherefore, good Maſter *Stand-faſt*, be as your Name is, and when you have done all, *Stand*.

At this Diſcourſe, there was among the Pilgrims a Mixture of Joy and Trembling; but at length they broke out and ſang:

What Danger *is the* Pilgrim *in!*
How many are his Foes?
How many Ways *there are to* Sin,
No living Mortal *knows.*
Some in the Ditch *ſpoil'd are, yea can*
Lie tumbling *in the Mire:*

Some, tho' they ſhun the Frying-pan, *Do leap into the* Fire.

After this I beheld until they were come unto the Land of *Beulah*, where the Sun ſhineth Night and Day. Here, becauſe they were weary, they betook themſelves awhile to Reſt. And becauſe this Country was common for Pilgrims, and becauſe the Orchards and Vineyards that were there belonged to the King of the Cœleſtial Country, therefore they were licenſed to make bold with any of his Things. But a little while ſoon refreſhed them here; for the Bells did ſo ring, and the Trumpets continually ſounding ſo melodiouſly, that they could not ſleep, and yet they received as much Refreſhing, as if they had ſlept their Sleep never ſo ſoundly. Here alſo the Noiſe of them that walked in the Street was, *More Pilgrims are come to Town.* And another would anſwer, ſaying, *And ſo many went over the Water, and were let in to the golden Gate To-day.* They would cry again, *There is now a whole Legion of ſhining Ones juſt come to Town; by which we know there are more Pilgrims upon the Road, for here they are come to wait for them, and to comfort them after their Sorrows.* Then the Pilgrims got up, and walked to and fro; but how were their Eyes filled with Cœleſtial Viſions! In the Land they heard nothing, ſaw nothing, felt nothing, ſmelt nothing, taſted nothing that was offenſive to their Stomach or Mind; only when they taſted of the Water of the River over which they were to go, they thought that it taſted a little Bitteriſh.

1 *Part, Page* 170.

Death *bitter to the* Fleſh, *but ſweet to the* Soul.

tariſh to the Palate, but it proved ſweet when it was down.

In this Place there was a Record kept of the Names of them that had been Pilgrims of old, and a Hiſtory of the famous Acts that they had done: It was here alſo much diſcourſed, how the River to ſome has its Flowings, and what Ebbings it has had while others have gone over. It has been in a Manner dry for ſome, while it has overflowed its Banks for others.

Death hath its Ebbings *and* Flowings *like the Tide.*

In this Place the Children of the Town would go into the Flower-Gardens, and gather Noſegays for the Pilgrims, and bring them to them with Affection. Here alſo grew *Camphire* and *Spikenard*, *Saffron*, *Callamus*, and *Cinnamon*, with all its Trees of *Frankincenſe*, *Myrrh*, and *Aloes*, with all chief Spices. With theſe the Pilgrims Chambers were perfumed while they ſtaid here; and with theſe were their Bodies anointed, to preſerve them to go over the River, when the Time appointed was come.

Now while they lay here, and waited for the good Hour, there was a Noiſe in the Town, That there was a Poſt come from the Cœleſtial City, with Matters of great Importance, to one *Chriſtiana*, the Wife of one *Chriſtian* the Pilgrim: So Enquiry was made for her, and the Houſe was found out where ſhe was. So the Poſt preſented her with a Letter: The Contents were, *Hail, good Woman! I bring thee Tidings, that thy Maſter calleth for thee, and expecteth that thou ſhouldeſt ſtand*

A Meſſenger of Death *ſent to* Chriſtiana.

His Meſſage.

ſtand in his Preſence, in Cloaths of Immortality, within theſe ten Days.

When he had read this *Letter* to her, he gave her therewith a ſure Token that he was a *true Meſſenger*, and was come to bid her make Haſte to be gone. The Token was *An Arrow ſharpened with Love let easily into her Heart, which by Degrees wrought ſo effectually with her, that at the Time appointed ſhe muſt be gone.*

How welcome Death is unto thoſe that are willing to die.

When *Chriſtiana* ſaw that her Time was come, and that ſhe was the firſt of this Company that was to go over, ſhe called for Mr. *Great-heart* her Guide, and told him how Matters were. He told her, He was heartily glad of the News, and could have been glad had the Poſt come for him.

Her Speech to the Guide.

Then ſhe deſired he would give Advice how all Things ſhould be prepared for her Journey.

So he told her ſaying, Thus and thus it muſt be, and we that ſurvive will accompany you to the River-ſide.

Then ſhe called for her Children, and gave them her Bleſſing, and told them, That ſhe had read with Comfort, the Mark that was ſet in their Foreheads, and was glad to ſee them with her there, and that they had kept their Garments ſo white.

To her Children.

Laſtly, She bequeathed to the Poor that Little ſhe had, and commanded her Sons and Daughters to be ready againſt the Meſſenger ſhould come for them.

When ſhe had ſpoken theſe Words to her Guide, and to her Children, ſhe called for Mr. *Valiant-for-Truth*, and ſaid unto him, Sir, You have in all Places ſhewed

To Mr. Valiant.

ſhewed yourſelf True-hearted, be faithful unto Death, and my King ſhall give you a Crown of Life. I would alſo intreat you to have an Eye to my Children; and if at any Time you ſee them to faint, ſpeak comfortable to them. For my Daughters, my Sons Wives, they have been faithful, and a fulfilling of the Promiſe upon them will be their End. Then ſhe gave Mr. *Stand-faſt* a Ring. *To Mr. Stand-faſt.*

Then ſhe called for Mr. *Honeſt*, and ſaid of him, *Behold an* Iſraelite *indeed, in whom is no Guile!* Then ſaid he, I wiſh you a fair Day, when you ſet out for Mount *Zion*, and ſhould be glad to ſee that you got over the River Dry-ſhod. But ſhe anſwered, Come *wet*, come *dry*, I long to be gone; for however the Weather is in my Journey, I ſhall have Time enough when I come there, to ſit down and reſt me, and dry me. *To Mr. Honeſt.*

Then in came that good Man, Mr. *Ready-to-halt*, to ſee her So ſhe ſaid unto him, Thy travel hitherto has been with Difficulty, but it will make thy Reſt the ſweeter. But watch and be ready; for at an Hour when you think not, the Meſſenger may come. *To Mr. Ready-to-halt.*

After him came in Mr. *Deſpondency* and his Daughter *Much afraid*, to whom ſhe ſaid, You ought with Thankfulneſs, for ever to remember your Deliverance from the Hand of Giant *Deſpair*, and out of *Doubting-Caſtle*. The Effect of that Mercy, that you are brought with Safety hither. Be ye watchful, *To Mr. Deſpondency and his Daughter.*

ful, and caſt away Fear; be ſober, and hope to the End.

To Mr. Feeble-mind.

Then ſhe ſaid to Mr. *Feeble-mind*, Thou waſt delivered from the Mouth of Giant *Slay-good*, that thou mightſt live in the Light of the Living, and ſee the King with Comfort: Only I adviſe thee to repent of thy Aptneſs to fear and doubt of his Goodneſs before he ſends for thee; leſt thou ſhouldſt, when he comes, be forced to ſtand before him for that Fault with Bluſhing.

Her laſt Day, and Manner of Departure.

Now the Day drew on that *Chriſtiana* muſt be gone. So the Road was full of People to ſee her take her Journey. But behold all the Banks beyond the River were full of Horſes and Chariots, which were come down from above, to accompany her to the City Gate. So ſhe came forth, and entered the River, with a Beckon of Farewel to thoſe that followed her to the River-ſide. The laſt Words that ſhe was heard to ſay, were: *I come, Lord, to be with Thee, and bleſs Thee.*

So her Children and Friends returned to their Place, for thoſe that waited for *Chriſtiana* had carried her out of Sight. So ſhe went and called, and entered in at the Gate, with all the Ceremonies of Joy that her Huſband *Chriſtian* had entered with before her.

At her Departure the Children wept. But Mr. *Great-heart* and Mr. *Valiant* played upon the well-tuned Cymbal and Harp of Joy. So all departed to their reſpective Places.

In

In Proceſs of Time, there came a Poſt to the own again, and his Buſineſs was with Mr. *Ready-halt.* So he enquired him out, and ſaid, *I am me to thee, in the Name of him whom u haſt loved and followed, though on Crutches. And my Meſſage is to ll thee, That he expects thee at his able to ſup with him in his Kingdom e next Day after* Eaſter: *Wherefore r thy Journey.*

Mr. Ready-to-halt *ſummoned.*

prepare thyſelf

Then he alſo gave him a Token that he was a eſſenger, ſaying, *I have broken the golden Bowl, nd looſed the ſilver Cord.*

After this Mr. *Ready-to-halt* called for his Fellow ilgrims, and told them, ſaying, *I am ſent for, and od ſhall ſurely viſit ye alſo.* So he deſired Mr. *Va-ant* to make his Will. And becauſe he had no-hing to bequeath to them that ſhould ſurvive him, ut his Crutches and his good Wiſhes, therefore ius he ſaid, *Theſe Crutches I bequeath to my Son that hall tread in my Steps, with a hundred warm Wiſhes hat he may prove better than I have been.*

Then he thanked Mr. *Great-heart* for his Con-uct and Kindneſs, and addreſſed himſelf to his ourney. Now when he came to the Bank of the iver, he ſaid, *Now I ſhall have no more Need of heſe Crutches, ſince yonder are Chariot and Horſes for e to ride on:* The laſt Words he was heard to ſay, ere, *Welcome Life.* So he went his Way.

After this Mr. *Feeble-mind* had Tidings brought im, that the Poſt ſounded his Horn at the Cham-er Door. Then he came and told him, ſaying, *am come to tell thee that my Maſter hath Need of thee, nd that in a very little Time thou muſt behold his Face*

in

in Brightness. And take this for a Token of th Truth of my Message: *Those that look out at th Windows shall be darkened.*

Then Mr. *Feeble-mind* called for his Friends, an told them what Errand had been brought unto him and what Token he had received of the Truth o the Message. Then said he, *Since*

He makes his Will.

have nothing to bequeath to any, to wha Purpose should I make a Will? As fo my Feeble-mind, *that I will leave be hind, for that I have no Need of it in the Place whithe I go, nor is it worth bestowing upon the poorest Pilgrim Wherefore, when I am gone, I desire that you, Mr.* Va liant *would bury it in a Dunghill.*

His Last Words.

This done, and the Day bein come in which he was to depart he entered the River as the rest His last Words were, *Hold out wit Faith and Patience.* So he went over to the other Side

When Days had many of them passed away Mr. *Despondency* was sent for; for a Post wa come, and brought this Message t him: *Trembling Man! These are t summon thee to be ready with the Kin by the next Lord's Day, to shout fo Joy for thy Deliverance from all th Doubtings.*

Mr. Despondency *summoned.*

Then said the Messenger, That my Message i true, take this for a Proof. So he gave him *Grashopper to be a Burden unto him*

Eccles. xxi. 5. *His Daughter goes too.*

Now Mr. *Despondency*'s Daughter whose Name was *Much-afraid*, said when she heard what was done, *Tha she would go with her Father.* The

Mr

Mr. *Deſpondency* ſaid to his Friend, Myſelf and my Daughter, you know what we have been, and how troubleſome we have behaved ourſelves in every Company. My *Will*, and my Daughter's is, that our *Deſponds* and ſlaviſh Fears, be by no Man ever received, from the Day of our Departure, for ever; for I know that after my Death, they will offer themſelves to others. For, to be plain with you, They are Gueſts which we entertained when we firſt began to be Pilgrims, and could never ſhake them off after. And they will walk about and ſeek Entertainment of Pilgrims, but for our Sakes ſhut the Door upon them.

His Will.

When the Time was come for them to depart, they went to the Brink of the River. The laſt Words of Mr. *Deſpondency* were, *Farewell Night, Welcome Day.* His Daughter went through the River ſinging, but none could underſtand what ſhe ſaid.

His Words.

Then it came to paſs awhile after, that there was a Poſt in the Town, that enquired for Mr. *Honeſt*. So he came to the Houſe, where he was, and delivered into his Hands theſe Lines: *Thou art commanded to be ready this Day ſeven-night to preſent thyſelf before the Lord at his Father's Houſe.* And for a Token that my Meſſage is true, *All the Daughters of Muſic ſhall be brought low.* Then Mr. *Honeſt* called for his Friends, and ſaid unto them, *I die, but I ſhall make no Will. As for my* Honeſty, *it ſhall go with me; let him that comes after be told of this.* When the Day that he was to be gone was come, he addreſſed himſelf to go over the

Mr. Honeſt ſummoned. He makes no Will. *Ecc.* xxii. 14.

the River. Now the River at that Time over flowed the Banks in some Places; but Mr. *Hone* in his Life-time had spoken to one *Good Conscienc* to meet him there, the which he al so did, and lent him his Hand, an alſo helped him over. The la Words of Mr. *Honeſt* were, *Grac* Reigns: So he left the World.

Good Conscience helps Mr. Honeſt over the River.

After this it was noiſed abroad, that Mr. *Vali ant-for-Truth* was taken with a Sum mons by the ſame Poſt as the other and had for this a Token that th Summons was true, *That his Pitche was broken at the Fountain.* When he underſtood it, he called for hi Friends, and told them of it. Then ſaid he, *I am going to my Father's, and tho' with great Difficulty I got hither, yet now I do not repent me of all the Troubl I have been at, to arrive where I am. My* Sword *I give to him that ſhall ſucceed me in my Pilgrimage, and my* Courage *and* Skill *to him that can get it: My* Marks *and* Scars *I carry with me, to be a Witneſs for me that I have fought his Battle, who will now be my Rewarder.* When the Day that he muſt go hence was come, many accompanied him to the River-ſide, into which as he went, he ſaid, *Death, where is thy Sting!* And as he went down deeper, *Grave, where is thy Victory!* So he paſſed over, and all the Trumpets ſounded for him on the other Side.

Mr. Valiant-for-Truth ſummoned. Eccleſ. xii. 6.

His laſt Words.

Then there came forth a Summons for Mr. *Standfaſt*. This Mr. *Standfaſt* was he that the Pilgrims found upon his Knees in the *Inchanted Ground*. And the Poſt brought it him open in his Hands. The Con-

Mr. Standfaſt ſummoned.

tent

nts whereof were, *That he muſt provide for a Change f Life, for his Maſter was not willing that he ſhould ſo far from him any longer.* At this Mr. *Standfaſt* as put into a Muſe: Nay, ſaid the Meſſenger, you ed not doubt of the Truth of my eſſage; for there is a Token of e Truth thereof. *The Wheel is oken at the Ciſtern.* Then he call- to him Mr. *Great-heart*, who was eir Guide, and ſaid unto him, Sir, Eccleſ. xii. 6. *He calls for Mr.* Great-heart.

ltho' it was my Hap not to be much in your good ompany in the Days of my Pilgrimage, yet ſince e Time I knew you, you have been profitable to e. When I came from Home, I ft behind me a Wife and five ſmall hildren; let me intreat you at your eturn (for I know that you go and turn to your Maſter's Houſe, in Hopes that you ay be a Conductor to more of the Holy Pilgrims) at you ſend to my Family, and let them be ac- ainted with all that hath, and ſhall happen unto e. Tell them moreover of my ppy Arrival at this Place, and of e preſent bleſſed Condition that I in. Tell them alſo of *Chriſtian* d *Chriſtiana* his Wife, and how ſhe and her Chil- en came after her Huſband. Tell them alſo of at a happy End ſhe made, and whither ſhe is ne. I have little or nothing to ſend to my Fami- except it be my Prayers and Tears for them, of ich it will ſuffice if you acquaint them, if per- venture they may prevail. *His Speech to him.* *His Errand to his Family.*

When Mr. *Standfaſt* had thus ſet Things in Or- , and the Time being come for him to haſte him ay, he alſo went down to the River. Now there

was

was a great Calm at that Time in the River; wher
fore Mr. *Standfast*, when he was about half Way
ſtood awhile, and talked to his Companions th
waited upon him thither; and he ſaid, This Ri
has been a Terror to many; yea, the Thoughts
it alſo have often frighted m
His laſt Words. Now methinks I ſtand eaſy,
Job iii. 17. Feet are fixed upon that on whi
the Feet of the Prieſt that bare t
Ark of the Covenant ſtood, while *Iſrael* went ov
the River *Jordan*. The Waters indeed are to t
Palate bitter, and to the Stomach cold; yet t
Thoughts of what I am going to, and of the Co
ductor that waits for me on the other Side, do
lie as a glowing Coal to my Heart.

I ſee myſelf now at the End of my Journey; m
toilſome Days are ended: I am going to ſee th
Face that was ſpit upon for me.

I have formerly lived by Hear-ſay and Faith
but now I go where I live by Sight, and ſhall
with him in whoſe Company I delight myſelf.

I have loved to hear my Lord ſpoken of; a
wherever I have ſeen the Print of his Shoe in t
Earth, there have I coveted to ſet my Foot on.

His Name has been to me as a *Civet-box*; ye
ſweeter than all Perfumes. His Voice to me h
been moſt ſweet; and his Countenance I have m
deſired than they that have moſt deſired the Light
the Sun: His Words I did uſe to gather for my Foo
and for Antidotes againſt my Pantings. He ha
held me, and hath kept me from my Iniquities; ye
my Steps have been ſtrengthened in his Way.

Now, while he was thus in Diſcourſe, his Count
nance changed, his *Strong Man* bowed under hi
and after he had ſaid, *Take me, for I come unto th*
he ceaſed to be ſeen of them.

B

But glorious was it to ſee, how the open Region was filled with Horſes and Chariots, and with Trumpeters and Pipers, with Singers and Players on ſtringed Inſtruments, to welcome the PILGRIMS as they went up, and followed one another in at the Gate of the beautiful City.

As for *Chriſtiana*'s Children, four Boys that *Chriſtiana* brought, with their Wives and Children, I did not ſtay where I was till they were gone over. Alſo ſince I came away, I heard one ſay, that they were yet alive, and ſo would be for the Increaſe of the CHURCH in that Place where they were for a Time.

Shall it be my Lot to go that Way again, I may give thoſe that deſire it, an Account of what I here am ſilent about: Mean Time, I bid my *Reader*

FAREWELL.

FINIS.

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